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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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## Spiritualism and Reincarnation.

By H. TIDDIAN.

THE continent of Asia has been frequently referred to as "the cradle of the world," but whatever that may imply, it has certainly been the birthplace of numerous religious systems, some of which are characterised by extreme mysticism. In certain of the creeds indigenous to that part of the earth of which Buddhism may be cited as a notable example, the doctrine of reincarnation of the soul, spirit, or ego, occupies a prominent position. This is defined in Chambers's Encyclopedia as "A re-birth in another body of the same species."

Reincarnation is also one of the dogmas of Theosophy, but until its great exponent, the late Madame Blavatsky, founded the Theosophical Society in New York in 1875, and promulgated its tenets in the Western world, that particular article of its creed was to all intents and purposes an unknown quantity in Europe and America. Since that time, however, and especially during recent years, reincarnation has formed a subject for widespread discussion, and has gained many believers, some of whom, particularly in France, accept the teachings of Spiritualism also.

How they can reconcile the two is entirely beyond my understanding, seeing that reincarnation is essentially the antithesis of Spiritualism. The latter teaches us that when the phenomenon termed "death" occurs, the spirit leaves its earthly tenement and commences to function on another plane upon which it progresses, and in due course reaches higher spiritual planes according to its rate of progression. In contradistinction to this dictum, reincarnation tells of a return sooner or later of the soul to earth, there to commence life's pilgrimage anew.

When reviewing these two conflicting doctrines, it would be well to remember that proof is the basic or fundamental principle underlying Spiritualistic teaching. Whilst other forms of religious belief demand of their votaries a blind and implicit faith in their tenets anent the life hereafter, Spiritualism goes vastly further by giving unquestionable proofs of that future state. On the other hand, what reliable evidence have we of reincarnation?

True, there are certain individuals who aver that they have vivid recollections of existences in the dim past. The most charitable construction that can be put on such statements is that they are but emanations from the subconscious minds of their narrators, although it is a noteworthy fact that the bulk of them claim to have occupied very exalted positions as Egyptian priests, Babylonish princesses, etc. I have never heard of one who has memories of having been a day-labourer in any previous incarnation.

Doubtless many of these people are perfectly sincere and their convictions the outcome of impressions formed in the mind during childhood's days. How this may occur I will endeavour to explain by quoting an experience of my own in connection with this side of the question.

Briefly, the details are as follows: I had been somewhat puzzled for a number of years to account for the fact that whenever I looked at any pictorial representation of the historic battle of Wagram, I seemed to feel a strange sense of familiarity with the name and surroundings, and also with the general appearance of Napoleon's troops as so depicted. For a long time I cudgelled my brains to discover a cause for all this, until at last I remembered an occasion when, as a very small boy, my father took me to the big annual fair held in my native town. There I saw,

hanging outside a show-booth, a large canvas upon which that battle was portrayed more or less correctly, and in very striking colours. I recollect having been greatly impressed by this picture, and having gathered all the information that I was able to relative to the battle which it represented by interrogating elderly people who well remembered Napoleon and his later campaigns.

I may say here that this occurred nearly sixty years ago, when the military exploits of the great Corsican were frequently a topic of conversation, and undoubtedly the impressions thus formed on my juvenile mind were the basis of my hazy conceptions in later years. Had I been inclined to a belief in reincarnation, I would, in all probability, have regarded those conceptions as veritable memories of a previous existence in which I had taken part in the battle of Wagram, and had otherwise shared in the so-called glories of Buonaparte's campaigns.

Incidents such as this, viz., early impressions in conjunction with the after-workings of the subconscious mind, seem to offer the most feasible explanation for the majority of alleged recollections of past reincarnations.

There is another class of people who, whilst not advancing any claims to a former existence, profess to believe in reincarnation nevertheless. These are generally members of that section of the community whose lot in life has been cast in pleasant places, and who would welcome a repetition of their agreeable experiences through never-ending cycles.

I have not yet met a man whose days have been one continual round of toil, and whose future offers no other prospect than that, and a penurious old age, who has expressed the slightest wish to renew his acquaintanceship with earthly conditions after having breathed his last; neither have I met one similarly circumstanced who has displayed the remotest interest in the subject of reincarnation. One can quite understand a millionaire, a prominent statesman, successful professional or business man, or any others whom the world has treated kindly, regarding with favour the prospect, however vague and uncertain it may be, of extended periods of the mundane happiness to which they have been accustomed. In brief, these individuals accept the theory of reincarnation simply because it fulfils their ideal of a future state.

In common fairness it must be conceded that the same remark applies in a greater or lesser degree to many of those whose conception of the hereafter is that of life on the spiritual plane only; but whilst we have indubitable proofs of that state of existence, the evidence in support of reincarnation is of the flimsiest possible character.

Although a reader of Spiritualistic literature on a fairly extensive scale, naturally I cannot claim to have perused every publication of that nature, but may say that up to the present I have not read of any statement from spirit friends on the other side which could be construed into a confirmation of that article of belief. On the contrary, I have come across many instances in which they have emphatically repudiated all knowledge of it. As I have already pointed out, the acceptance of this theory and Spiritualistic teachings is utterly inconsistent, seeing that the principles of those teachings and reincarnation are as diametrically opposed, the one to the other, as the two poles.

To my mind, the idea of renewing one's mundane existence after having experienced the delights of the spirit land and a blissful reunion and companionship with those whom we have loved and lost, is repulsive in the highest degree, and personally I feel convinced that reincarnation is but a figment or chimera, and that it has no part whatever in the order of Nature.

## The Rosemary Script.

Selected and Edited by F. H. WOOD, Mus. Doc.

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### VI.—SOME GENERAL CONCLUSIONS FROM THE SCRIPT.

IN this final article of the present series I shall attempt briefly to state a few general conclusions our circle has drawn from Rosemary's mediumship. F. W. H. Myers, in his book on "Human Personality," deplored the way in which the chance for experiment and record, in the case of D. D. Home's mediumship, "was almost entirely thrown away by the scientific world." To-day the scientific world is slowly waking to the possibilities of research in this field. The systematic study, a generation ago, of Mrs. Piper's mediumship yielded valuable results. To-day the work of the Cranston circle is being recorded with equal care. Many other mediums in the modern world are providing material which, if carefully tabulated, will add considerably to our store of knowledge to-morrow. Among them is Rosemary, whose scripts are being carefully copied, edited and indexed for reference later on.

The extracts published in these articles represent but a small fraction of the material already available. Many incidents, not quoted in the articles, throw an interesting light on the other-side conditions. There was, for instance, a brief but amusing "tiff" between two guides, who left the door open, as it were, while they were settling their differences, and gave opportunity to a third spirit—a harmless saint, apparently, and a total stranger—to enter the open door and write a pious but utterly irrelevant message!

Evidential matter, so frequently absent from script, is often met with in the Rosemary writings. Honest William Newsome, a delineating guide, described my own mother, whom Rosemary never knew, and gave four evidential tests, one of which, relating to a brooch containing hair, was unknown even to me, but verified afterwards.

Many similar examples could be given, but as these are so familiar to Spiritualists, I prefer to quote matters which throw light on other points of contact. There is, for example, the everlasting difficulty of getting names correctly, and other tests, through the brain of the writing medium. Quite recently, when my spirit brother, J. D. W., was writing through the medium, Rosemary clairaudiently heard him say, "Now I must be very careful here." The test name was then given correctly, but written very slowly.

On another occasion, when Rosemary was deeply entranced, but writing well, I asked this brother to give me a certain test, which I could prove later. He replied, through Rosemary's hand, "Tests are rotten things, you know! They immediately set up a kind of inhibition in the medium's mind, which is hard to combat. So if we don't get through pretty quickly, we often get it confused. Anyhow, I'm going to try, now and again, when I can step through without her thinking first! She's somewhat alive now!"

There was another occasion when this brother tried to get through another test, and caused the semi-conscious medium to show signs of distress. The following amusing dialogue resulted:—

F. H. W.: "Never mind, Dennis. The test doesn't matter!"

Muriel (the medium's guide) writing: "It was not that the test would be wrong, Doctor! but that your brother was in too great a hurry to get through her mind before she could think it, and it rather upset her for a minute."

Another pause, after which J. D. W. wrote: "I've been getting the bird, old man, so give me your sympathy."

Tests, however, are much easier to get through by clairaudience and clairvoyance, two other gifts which Rosemary is now developing with considerable success. Quite recently a musical friend of mine in Glasgow, whom I have never seen, but with whom I have corresponded, passed over rather suddenly. Four days after his passing he was brought to our circle by Rosemary's guides, and was accurately described by the clairvoyant medium.

This gentleman's widow has written to corroborate

most of the details, including a little trick he had of placing his fingers to his lips when thinking deeply. These are evidential touches that matter.

Another new feature of this medium's development is what Myers called "ecstasy," or the temporary removal of the medium's spirit to another sphere. Like Mrs. Piper and Mrs. Osborne Leonard, Rosemary is sometimes reluctant to come back from these journeys to the spirit world. "This place is horrid," she will say of our cosy room, on awaking from trance. "Why couldn't I stay in that other beautiful place?" Her clairvoyant descriptions, given under trance and taken down verbatim, are in my opinion real glimpses of the spirit world. Here is one:—

*A long white road, soft to walk upon, bordered by beautiful trees. They move gently, as in the wind, but there is a breeze: white trees, almost transparent. Through their leaves a light shines, making them glow. The road stretches up to a far-distant mountain peak, bathed in a rosy glow from some glorious sunset. But there is no sun in the sky. Everything is quiet. A soft radiance seems to fall, almost as rain falls, covering one with a happy glow, like a benediction at it falls. On the top of that hill there is a straight, tall, golden building. I think it has to do with sick people, being made well. It would take away all weariness and sorrow. A benediction falls on people as they walk along that road. People on earth could use that same strength if only they knew how to get into contact with it. The spiritual healers of the earth plane are in contact with that source of life-giving strength, although they do not know it. If, when sick and weary, one could only project one's spiritual self into that place, one could receive great healing; even to the physical body." At this point a spirit-doctor took control, and spoke of the value of the sun's rays in curing disease. We were told that the modern methods of ultra-violet ray treatment, though primitive and crude in themselves, would prepare the way for a discovery that would revolutionise medical science.*

In conclusion, I would suggest that these articles have proved that even "automatic" script may sometimes be regarded as evidential. It is not entirely the fictitious dramatisation of our subliminal selves, which some investigators imagine. The late Tom Tyrrell, and others who have written through Rosemary's hand, have managed to get through evidence which ought to satisfy reasonable people. When, as in this case, other gifts such as clairvoyance and clairaudience, are added to evidential writing, the value of such mediumship, not only as a bridge between friends, but to scientific inquiry, can hardly be overestimated. A large band of guides on the other side is already working, under the control of still higher guides, for the development of this very promising medium. They protect and safeguard her, both during her sittings and when she goes about her daily work. From time to time new guides are added to the band, while others are replaced. Sometimes a guide will go "on furlough," or into retreat, as it were, returning after a time with added power. They, too, need to be developed, even as earthly mediums are developed, and for this purpose will seek the assistance of higher guides in a sphere beyond.

All the spheres are thus linked by contacts similar to those between this world and the next. At rare moments when conditions are exceptionally good, very exalted spirits indeed will suddenly break through while an ordinary guide is writing, and deliver or write a message of extraordinary power and lofty tone.

At times like these one may feel the responsibility and the privilege of labour in this great field. In all parts of the earth the great light from the spirit spheres is breaking through the dark clouds of fear and ignorance that envelope our world. The dawn has come. East and West, the glow of a coming brighter day is filling human hearts with a strange new hope. We may not live to see the Sunrise with mortal eyes, but we know that neither the forces of evil nor the powers of darkness can now withstand its coming.

THE man who is working for greatness alone is the man who ordinarily never achieves it.—TRINE.

## Self and the Physical Body.

By EVA CLARK.

It is one of the blessings of Spiritualism that it helps us to realise that we are bigger and stronger than our physical bodies; that the sum total of our individuality is much greater than the personality that manifests through that body at any given time.

The Psyche (Soul, Self) is the core of man's being, and it is from that Self that his life is ordered. It is the Self that thinks, accepts or rejects the ideas presented to it. We have reason to think that often this Self is busy when the physical body sleeps, ordering and re-arranging the life. The effects of this work often manifest in the material realm as trouble and disturbance, as it is only by these means that the Self can gain more control over the manifesting mind.

Similar workings take place with regard to health. The Self cannot think thoughts of disease and impurity, but the manifesting mind can and does. It is influenced by generations of manifesting minds who have thought and lived unhealthily, and it is within the power of Self to control this manifesting mind as to how much of that thought shall enter into the life. In Jesus Christ we have the supreme example of the Self in absolute control, and we do not read that He was ever the victim of physical disease. In fact, it appears to have fled before Him as before a cleansing wind.

Many spirit healers, even those who belonged to what we call "primitive races," understand this law, and their constant reiterations of the fact that "you will soon be well," etc., are but their way of manipulating the power of Mind. They know full well that it would be of no use to say to many people, "Your ailments are more imaginary than real; you must get your Self right, and then you will be well," as they would probably be scorned as unsympathetic and untrue. Therefore, in their wisdom they use their God-given power to break down the physical effects and also tactfully work away at the mental causes. Thus, providing the medium they use is pure and honest, they heal both manifesting mind and physical body.

These mental causes, naturally, affect the conditions of the soul body as well as the physical. In fact, they affect that unseen body first. Law works from spiritual to material, and not in the reverse manner, as we often imagine. Even Mary Baker Eddy, in spite of her opposition to Spiritualism, admitted the existence of this body. In "Science and Health" she says "Mortals awaken from the dream of death with bodies unseen by those who think that they bury the body." It depends upon the Self as to what kind of body that is to be. Some we have seen are more in need of healing than any physical body, but medicine can be of no use here. It is only as the Self advances and becomes more Godlike that these disfigured bodies become whole and beautiful. As the physical merely reflects the spiritual and psychic; the same law must operate in the physical plane, and whilst it is no use shutting our eyes to the fact that matter does have certain chemical effects upon matter, and therefore medicine and sometimes surgery have their use, yet it is the overcoming of the materialistic element that is the thing that counts most in obtaining health.

This statement necessarily raises the objection that often the most beautiful and spiritual people suffer most in the physical. Yes, but in so doing they are another example of the truth of this theory. They are sensitive (it is impossible to develop spirituality without becoming highly sensitive), and they feel and reflect the thoughts of other souls, probably thereby bearing other people's burdens in a very real sense. In addition, they often suffer from the limited thought that a spiritualised and sensitive body must be "delicate." Sensitiveness and "delicacy" are not at all the same thing. While the spiritually developed Self manifesting in a material world and a sensual age, must suffer much, yet it is possible for that Self, conscious of the supremacy of God (Goodness and Love) so to

control the sensations of suffering that the thoughts are mainly of God and His powers; consequently the manifesting mind also is kept free from the domination of lesser ideas, and the body, while being light and somewhat ethereal in its make-up, reflects the purity of the thoughts of Self.

All can look forward to the day when medical science will recognise these vital factors in the life of man, and call for the aid of mediums in dealing with the diseases of the physical body.

## Tonic Talks.

### THE VALUE OF AN IDEAL.

By JAMES LEIGH.

How many of us, in these modern times, really recognise the true value which should be attached to an ideal?

We are accustomed to thinking of an ideal as an uplifting thought; an elevating aspiration which we may some day see fulfilled. It is a fact, of course, that difficulty is usually incurred in defining an ideal; the scholar who termed it as "that which exists in our minds in conformity with our individual conceptions of some particular perfection" was probably nearly correct.

But the question arises: In so far as this definition of the ideal holds good, has it any intrinsic or practical value? The writer is of the opinion that, necessarily, it must boast very little.

The seven principles which supply the foundation to the Spiritualist's philosophy are, in reality, seven ideals. What value are they? They have, no doubt, lifted many periodically obsessed minds and many wearied hearts to light and strength. "That is of value," you may say. No doubt. *But these seven ideals should be of greater value than that.* Were Spiritualism to exist only to provide occasional comfort and relief to mixed personalities, its function would be very meagre indeed. In fact, I go so far as to say that were Spiritualism in existence merely to provide consolation to bereaved humanity, its function would be wholly incomplete.

No! There is something more than mere comfort, mere consolation, behind the ideals of Spiritualism. Those seven principles, if they are true ideals, have been brought into being by the higher intelligences to do greater work than that. They appertain, we must remember, to the living as well as to the "dead." An ideal, as the psychic should see it, ought to be a law to be built *daily* into our lives, so that it may become registered as a living reality upon our very mental and, indeed, spiritual mechanism. *Not* a wavering aspiration dependent upon luck or chance for its materialisation. Let us trust neither luck nor chance, for we must each eventually come to understand that we are making our future by our actions now.

Let us make "Fatherhood" and "Brotherhood" not only exalted forms of thought; let us make "Communion" and "Eternal Progress" not only mere principles which form part of the composition of a creed; let us ordain each as ideals, and as such commence from *now* onwards building them into our lives.

The man who accepts the teachings of Spiritualism is not, we must remember, a full Spiritualist—only he who *lives* its ideals and demonstrates its philosophy in his attitude to his fellow-beings has a right to the name. Such a man will not only have *found* his ideal, but will have *achieved* it also.

To arrive at wisdom the heights and depths of experience must be explored; and truth must be established, not upon myth or belief, but upon the solid foundation of knowledge.—H. DENNIS BRADLEY.

WHEN we open ourselves to the highest inspirations they never fail us. When we fail to do this we fail in attaining the highest results, whatever the undertaking.—TRINE.

## Notable American Spiritualists.

REV. CORNELIA V. MORROW, OF PITTSBURG.

By HORACE LEAF, F.R.G.S.



THE Rev. C. V. Morrow is one of the best known Spiritualists in America. Long before I had the pleasure of enjoying her hospitality I heard about her remarkable ability as a medium and healer; she is a splendid organiser also, and much of the popularity Spiritualism enjoys in Pennsylvania is owing to her fine executive power and the high respect in which she is held by the public officials.

She impressed me immediately she entered my presence. A short, full-built lady, with an upright carriage and clear eye which indicates decision; a firm voice, clear enunciation and quick judgment convey the impression that here is a person who knows what she wants and will get it if at all possible. The importance of such determination is obvious to anyone who is acquainted with the public mind in America. Americans love forceful people, and having confidence in them will follow them willingly. That is one reason why Mrs. Morrow is at the head of Spiritualism in her State.

There are other reasons, however. She is a fine platform worker, commanding instant attention when she speaks. As a medium she has long stood in the front rank. Psychic force exudes from her in an extraordinary way, and he must be very insensitive who does not feel it. There are few individuals who have this remarkable gift. It doubtless contributes largely to the many wonderful cures that she is credited with.

There is nothing obtrusive about her. All is done in a simple forceful way, and she is satisfied only when the recipients are satisfied. I have put it that way, as Mrs. Morrow strikes one as being extremely impersonal. She aspires for nothing more than to serve her fellows wholeheartedly, and when they are helped or blessed she is content.

I spoke several times in her church, the First Spiritualist Church of Pittsburg, and was delighted with the type of people she has called together. There was a strong masculine element among her congregation, and they placed as much confidence in their beloved minister as did the ladies.

At the time of my arrival Mrs. Morrow had caused the city to ring with her powers as a prophetess. On the 28th of June she had prognosticated from the church rostrum that a serious calamity would befall the people. "I hear a rushing of waters, wind and storm, and I see great devastation." She apologised for this distressing statement, but declared that she must nevertheless give it. A terrific storm broke over Pittsburg thirteen days later, killing several people, marooning twelve hundred, and destroy-

ing four hundred motor cars! I well remember the storm as it passed over Toronto, where I was staying at the time.

The importance of a prophecy of this kind is too great from a philosophical point of view to let be lost. I therefore asked leading members of the congregation who had asked Mrs. Morrow to confirm it in legal form. Here is a copy of their signed statement, which is in my possession.

June 12, 1928.

To Whom It May Concern.

We, the undersigned, wish to testify to the prophecy of the Rev. C. V. Morrow in the First Church of Spiritualists, Pittsburg, on June 21st, 1928, of the terrible storm and disaster that would occur in Pittsburg, the same coming to pass a few days after the prophecy.

(Signed) MRS. MARY SNYDER.  
MISS E. A. EBERLE.  
MRS. C. HAGER.  
DR. WILLIAM MCCLURG  
(Vice-President)  
MRS. ANNIE DIEHL.  
MRS. E. MCCLURG (Secretary).

Prophecy is a special gift of Mrs. Morrow's. She told me of the various ways in which this strange faculty works with her, and they were all strikingly mediumistic in character, that is, they are best accounted for as imparted to her by spirits. For instance, about twenty-five years ago she was rocking one of her babies to sleep, when she saw three stars sail over her head, and heard a voice say quite distinctly, "Three new stars in glory." A few weeks later one of her sisters died, followed in seven days by her niece, and three days after the baby she had been rocking to sleep also passed away.

Mrs. Morrow attributes her remarkable healing results to the assistance of spirit agents, and after questioning some of her patients I was obliged to accept the same theory. One of the leading physicians of Pittsburg is willing to testify to the accuracy of her diagnostic powers, for on one occasion it saved him from making a serious error and saved the life of a child that might otherwise have died of diphtheria. A spirit voice told Mrs. Morrow the nature of the complaint, although the doctor diagnosed nothing worse than tonsillitis. So impressed was he with the statement of Mrs. Morrow that he acted against his scientific judgment, and sent a swab from the child's throat for an immediate test, and was informed within two hours that the girl was suffering from the worst form of diphtheria.

The case of Mrs. Mollie Krumm may well rank among the best cases of mediumistic healing. I saw Mrs. Krumm personally, and received her account from her own lips. A more grateful patient no one ever had, for she declares she "knows" that Mrs. Morrow saved her life when she was beyond medical aid. The case is one of correct diagnosis, of spirit intervention, and, judging from Mrs. Krumm's own words, the saving of a person from passing from the earth before her time.

I do not propose going into the details of this case here, as it would take too long, but it is full of marvels, and might well serve to place spirit healing among the most miraculous. It involved such rare psychic phenomena as spirits writing on the wall, the appearance of apparitions to both the patient and the medium, and finally the astonishment of the doctor, who openly declared the case to surpass any normal explanation.

"Distant healing" also comes into it, for Mrs. Morrow claims to be able to act on sick people at a distance through the agency of spirit friends. She calls the method "Prayer thought healing."

There is nothing compromising about the Rev. C. V. Morrow. All mediumistic phenomena are interesting to her, and she is prepared to use her gifts any way in which they may prove of help and comfort. I actually saw business men who placed more reliance in her judgment on their business affairs than they placed in their own, and as far as I could judge they had nothing to regret in doing so. "Why should we rule out the assistance of our spirit friends in anything that is legitimate?" says Mrs. Morrow. "If an

honest man is in a business difficulty, and cannot decide how best to act, what lawful reason should there be for him not to ask his spirit friends to advise him if they can? I have always found in such matters that the spirit people advise the honourable course, and no one can do better than that."

Of course, the main object of Mrs. Morrow's ministrations is to reveal to the world the reality of survival and all that it connotes. In bringing the two worlds closer to each other she sees the wonderful benefits that will be conferred upon mankind. In this way all will be inspired to live as if belonging to the cosmos, and not merely to the planet, and that will mean a transformation of human conduct in the best possible way. All British Spiritualists wish this splendid woman success in her magnificent labours.

### Prussian Police Methods.

PRESS REPORTS recently to hand reveal the unusual methods adopted by Prussian police in the detection of crime. These modern sleuths are not satisfied with the infinitely patient, analytical system of a Sherlock Holmes, nor with the brilliant audacity of a Dupin, while Father Brown's commonsense deductions leave them cold. Germany's police are more up-to-date than any of these heroes of the detective romance.

When any problem in crime demands a solution which his own wits are unable to supply, the Prussian police officer hurries off to the nearest and most reliable medium he knows, and directs his investigations through the swift and easy method of "sitting."

"To what base uses we may return, Horatio!  
Why may not imagination trace the noble dust  
Of Alexander, till he find it in a bung-hole?"

Hamlet's picture of the possible resting of Alexander's ashes is not more ghoulish than that of the unholy conjunction of policeman and medium, striving together to lift the veil of the unseen world in order to track down some poor wretch of a criminal in this.

If mediums, however, are ever so willing to debase their powers for the purpose of gain, in the work of criminal investigation, it does not follow that their spirit-controls will be equally complacent.

There may, of course, be exceptional cases where recourse to occult means is justified in the effort to sheet home some particularly obnoxious crime, and where ordinary methods have altogether failed. But as a regular, every-day practice the thing is abhorrent.

It seems that the Prussian Minister of the Interior, who administers the Police Department, has sternly set his face against those irregular proceedings; but in spite of that the German detectives contrive to consult the secret oracle for the information they are too lazy or too incompetent to obtain for themselves.—*Harbinger of Light*.

THERE is a golden thread that runs through every religion in the world.—TRINE.

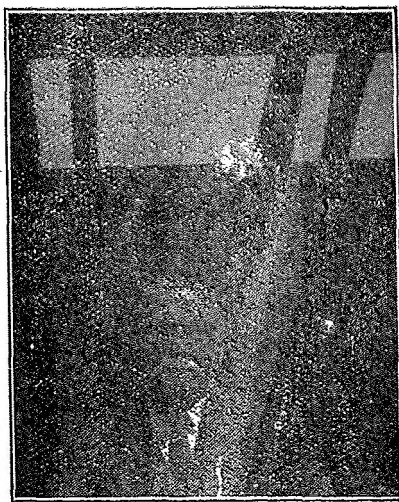
STRIVE earnestly to gather up the threads of your intelligence, so that you can attune the earthly to the spiritual, and be in harmony with the whole of God's creation.—THROUGH M. AND H. D.

PERSECUTION FOR PSYCHIC RESEARCH.—This continues in the United States. At one of our great universities a professor, now deceased, had to give private instruction in psychic research for fear of a wealthy manager. In the same university another scholar resigned a fellowship because he was told that he would not be allowed to introduce psychic research into his religious studies. If he did, he was assured that an influential Jew, who had fled to the United States for freedom of conscience (!) would go to the Dean and make him cut off the fellowship. Both these cases have come under my personal knowledge. One of the scholars is mentioned in the Hodgson Scripts.—ALBERT J. EDMUNDS.

### Two Spirit Photographs.

WE are indebted to Mr. J. Barrett, of Thomeywood, Nottingham, for the particulars of the two striking psychic photographs we reproduce in this issue, obtained through the mediumship of the Crewe Circle.

"A short while ago we had a sitting with Mr. Hope and Mrs. Buxton at Crewe," Mr. Barrett says. "We were very successful. The 'extra' which appears on the plate I enclose is that of a young doctor with whom I was intimate in Hull. I am not sure of his nationality, but he appeared to have come from Northern Ireland or Scotland. He was about 26 years of age when I knew him, his name being John MacKnight. Together we set out to investigate the terrible disease of cancer, in the hope that we might be successful in formulating a cure. We carried on our investigations for about two years, when he was called suddenly



away to visit some friends in Leningrad. He told me, before leaving, that he would be back in about two months. My subsequent investigation reveals that he was taken ill with fever, and died shortly afterwards. His remains were interred in Leningrad. Dr. John MacKnight has been of great help to me in diagnosing where cancer is concerned. This psychic photograph is the only photograph of MacKnight believed to be in existence."

The "extra" on the other photograph we reproduce was apparently not at first recognised. The sitter could find no recollection of her, and so far as she was aware the "extra" was neither a relation nor a friend of the family. Showing the photograph later to her maids, she was surprised to hear one of them remark about the resemblance it bore to a Mrs. Ranklin, of St. Stephens Road. This lady, it appears, has been dead for about a year and a half. The photograph was taken to Mrs. Ranklin's daughter, who immediately recognised the "extra" as her mother, and thought it a splendid reproduction. It transpires also that this particular photograph has, our correspondent informs us, "been later recognised by over forty people."

## Difficulties of the Spiritistic Hypothesis.

SPECIALLY CONTRIBUTED.

"THE asserted difficulty of formulating a spiritistic hypothesis" is the subject of an intensely interesting and thought-provoking paper in the June issue of the *Psychical Research Society's Proceedings*, in which Sir Oliver Lodge deals with the matter from the standpoint of the modern scientist.

That undoubtedly there is some difficulty in regard to the composition of such an hypothesis "in any precise and, so to speak, scientific manner," Sir Oliver is prepared to admit. "It is an appeal," he says, "to the activity of unknown agents, acting by unknown methods, under conditions of which we have no experience, and by means of which we are unaware. We get into touch, or appear to get into touch, with these agencies only when they have affected material objects; for instance, someone's brain, thereby stimulating muscles so as to produce results which appeal to our senses."

The admission that "we cannot understand how these agents' work" should, however, as Sir Oliver proceeds to point out, be no justification for an absolute denial that such operation *does* exist. No explanation has been forthcoming as to how the gravitational agent acts, yet there is no ground for denying its function; we can only say that it works in harmony with the fundamental laws.

"Basing my conclusions on experience, I am absolutely convinced not only of survival, but of demonstrated survival; demonstrated by occasional inter-action with matter in such a way as to produce physical results," says Sir Oliver. "These effects may be accomplished through the loan of other organisms, submitted to the temporary control of an alien intelligence; that is the commonest way. Communion may be, and apparently is, achieved in more directly mental telepathic fashion also. There are doubtless limits to the possibility of interaction with matter after our familiar organism is left behind; but those limits are what we have to ascertain: we cannot lay them down *a priori*."

A simple hypothesis may be quite near the truth, even if we cannot formulate it completely."

But the hypothesis submitted, that "man himself is a spirit," when investigated and pressed to its largest capacity, might, in Sir Oliver's opinion, involve even more than we can now imagine. "It leads us into the region of aesthetics, and genius, and inspiration, and theology."

Everywhere and at every moment humanity is surging forward with its cry of "Where are our dead?" Everywhere there is a mourner seeking an explanation to the great and conflicting question of immortality. What hypothesis can the scientist proffer? The one of the materialist? It has no comfort—and he asks, has it sufficient grounds for being mentioned at all? There is the one of the Church. We might reasonably apply the same interrogations! No! "My hypothesis," says Sir Oliver Lodge, "is that they (the dead) are all around and about us, in what we call the ether of space rather than matter; that inter-communication is still possible, and that the simplest souls may derive comfort from their perception and naïve experiences, without being deterred by the difficulties which successful concentration on material mechanism for the last two or three centuries seems to raise in their path."

In brief, we are immortal spirits in temporary association with matter. Probably it is through this bodily restriction and isolation that we become individualised, and acquire a permanent personality, which hereafter is able to adapt itself to new surroundings in accordance with the well-studied biological adaptability of the rest of animate existence."

We once remember hearing it said, "God send us more scientists like Sir Oliver Lodge!" Frankly, humanity wants to believe that there is no death; it wants to take to heart those teachings which have come through the psychic phenomena; but partly by the rules of the Church and partly by fear instilled and impinged into his mind for centuries past, man for the most part is afraid to take the

necessary steps to determine for himself, individually, and for all, either the truth or otherwise of the movement called Spiritualism.

The question arises, however, how many of that tumultuous throng which go to make up humanity are capable of testing and proving the power of the spirit? How many, in the tenseness of the seance room, are fit state to judge upon the evidence of the statements which come through?

The simplest hypothesis which can be originated in regard to that which pertains to the psychic is there. "Man is a spirit." Much difficulty and conflict is bound to ensue in the building of any hypothesis, as Sir Oliver correctly states. If this particular theory is rejected, any other hypothesis we might attempt to form would all probability be "unwelcome and perhaps meaningless."

If, as the materialist claims, we exist merely as mechanical structures, evolved by a concourse of fortuitous circumstances, then, as Sir Oliver says, "the hypothesis of an animating spirit may well be considered unscientific and grotesque, and one which ought to be abolished from the scientific vocabulary."

But materialism, following to the letter its theory of displacement or breakdown which resulted in the commencement of the human race, has now itself suffered a similar handicap; the breakdown being, in this case, largely the result of the combined action of Psychical Research and Modern Spiritualism. Gone should be, by now the fears of death, but that they do exist is all the more reason for the greater and more determined action of these two living movements. As Sir Oliver shows us, in the face of facts we are forced to admit the deficiency of a purely materialistic view.

We might very well at this stage quote Sir Oliver's conception and reading of the spiritistic hypothesis:—

"... the spiritistic hypothesis in its simplest and crudest form is that we are spirits here and now, operating on material bodies; being, so to speak, incarnate in matter for a time, but our real existence does not depend on association with matter, although the index and demonstration of our activity does. We demonstrate ourselves to our fellows only by means of the material organisms that we have unconsciously constructed and utilised for the purpose; hence, if the organism is damaged our manifestation becomes imperfect, and if the damage is serious we may have to quit the organism and remain normally dissociated from matter. Our activities, in this theory, are supposed to go on as before, but now presumably in space; and only when we manage to re-establish some temporary connexion with matter are we able to make any sign, or supply any demonstration, of our continued activity. This is the spiritistic hypothesis called into existence to account for a large number of otherwise inexplicable facts of observation and experiments."

As will be immediately seen, such an hypothesis may possibly extend to higher and wider boundaries than might at first sight be supposed. Put in a nutshell (if we are permitted to employ this much ill-used phrase) we are, as Sir Oliver submits, "immortal spirits in temporary association with matter."

### THE FUTURE EXISTENCE:

Science, up to the present moment, has tended to ignore an "immaterial existence." A change in policy seems already under way, and we can look forward, we hope, to more serious and valued attention being given by scientists to this, the greatest science of all. We are all very much inclined to form our own conceptions of life beyond. In this respect Sir Oliver says:—

"Perhaps the next world is not the... continually religious place we have been inclined to think. Or the gloom and blackness associated with it—aye, and the blazing brightness—may be inappropriate. Death is solemn undoubtedly, but so is birth. Entry into a new state of things cannot but be an important adventure. The world of matter in which we enter at birth is wonderful enough, but it has its moments of frivolity, and I see no reason to suppose that any existence in which we shall seem to us entirely different in that respect."

"My doctrine involves the primary reality of the mind in association with whatever physical manifestation it may find available. Matter constitutes only one of those mechanisms and, indeed, only constitutes it in a secondary fashion; and by a study limited to matter alone we shall never get the full reality of existence. I hold that all our associations with matter here and now are conducted through empty space, or rather through the entity which fills space; and that, if our activity continues, it must be conducted in the same sort of way and through the same sort of etheric mechanism that we already unconsciously utilise now."

Extracts from the work of Professor Whitehead form a valuable part of Sir Oliver's contribution, which can hardly fail, even though dealing with so controversial a matter, to be convincing.—J. L. R.

## NEWSY NOTES.

### BROADCAST TELEPATHIC TESTS.

The results of the telepathic test organised by the National Broadcasting Company of America, under the supervision of Mr. Joseph Dunninger, who was, it will be remembered, a former pupil of Houdini, have now been announced. According to the "Manchester Guardian," 2,000 listeners sent replies. More than 55 per cent. of these received an accurate impression of at least one of the three tests. A percentage of 2.5 of the listeners were successful in receiving three accurate impressions. The broadcaster concentrated on three objects in turn, and the tests consisted of the listeners sending a correct list of these different objects to the station. Judging the conditions under which the tests must have been carried out, the results seem to be very creditable. "Mr. Dunninger considers that the experiment has established the desirability of further telepathic tests," states the "Guardian."

### SPIRITUALISM AND THE PRESS.

Readers of the popular daily newspapers who are interested in the subject of Spiritualism cannot have failed to have noticed, during the last few years, the remarkable changes which have been taking place in regard to the attitude of the press to this movement. First they ignored, then they condemned; they became agnostic, they jeered, "exposed," they investigated, they talked about witches. What position or point of view do they hold to-day? Who can tell? "They are following, poet!" said Lord Northcliffe to Swaffer in the seance room after the former had passed over. "They are following public opinion instead of leading it." It is a typical Northcliffe expression, and is true to the letter, especially where Psychical Research is concerned. One editor recently turned his paper into a tribunal putting Spiritualism on trial. The readers adjudicated, and when the results were declared the staff nearly collapsed. Can't you see the position? The newspapers have lost their way, and hardly know what course they should pursue. They hesitate to admit the truth for fear of losing the custom of the sectarian and the bigot. Only a few individuals have had the courage to come forward. We have Swaffer, Desmond, Blatchford, and a few others. Have they regretted their decision?

### SEANCE IN MURDER ROOM.

I have been prompted to make these few remarks after reading a three-column article in the *Empire News*, from the pen of Elliott O'Donnell. He claims to have spent the night of July 28th, the anniversary of the murder of Thomas Greed, in the shop at Bayswater where the crime was committed. No explanation of the murder having been forthcoming, Mr. O'Donnell thought he might here have a chance of seeing the crime re-enacted, and thus obtain the solution. His sole companion was a cat which, after remaining quiet for some time, leaped from the body of the shopman to a desk "in an unmistakable fit of terror, and with another spring leaped on the sill of a small skylight window high up on the wall to my left, and some seven feet above

the street level." Mr. O'Donnell was later startled by a clang which came from the direction of the cellar, noise on the steps which sounded sometimes "like stealthy foot-steps and sometimes voices, as if two people were engaged in conversation." Then he claims he saw the vision of a man, the sound of a body being dragged along the floor, and an impression of a large, coarse hand. All the time the cat was, it appears, displaying great terror. "I am convinced that the owner of the gross, repulsive, and ugly-shaped hand was one of the perpetrators of the crime," the writer adds. Apart from anything in the nature of a reflection, it must be remembered that Mr. O'Donnell is a popular writer, writing for a popular Sunday newspaper. It will, however, be interesting to hear what theory Mr. O'Donnell will in the future be able to bring forward, as a result of his experiences in connection with the crime. "More than this I cannot say at present," he concludes.

### MARYLEBONE ACTIVITIES.

There is every indication that, providing they are still in England, Sir Arthur and Lady Conan Doyle will open the bazaar which is being arranged by the Marylebone Spiritualist Association, to take place in the Town Hall, Kensington, on December 12th and 13th. The official organ of the Society states that amongst those who have consented to be patrons are Her Grace the Duchess of Hamilton and Brandon, the Viscountess Molesworth, Sybil Lady Rhondda, Miss Lind-of-Hageby, and Miss Estelle Stand. Besides adding considerably to the funds of the Association, the bazaar, which has the indication of being organised on a fairly extensive scale, should do much to increase the dignity of the movement in the eyes of the general public in this particular area.

### ASTRAL PROJECTION.

An interesting case of a Munich carpenter's "temporary death" on two separate occasions is at the moment being reported in the press. His latest experience was the result of a serious injury he contracted in carrying a large log of wood. He was operated on, it appeared, successfully, but on leaving the room fell into a state which was mistaken by the medical attendants present as death. "I lay on my bed, rigid, incapable of pronouncing a word," he stated. "I heard everything and saw everything plainly." He was taken to a chapel and placed in a coffin. All the time, however, the carpenter submits, he retained full consciousness, although unable to move, speak, or make any physical manifestation whatever. He heard the nurses pronounce him "dead," and the doctors later confirm that decision. He tried to shout and attract their attention, but seemed unable to remove the state of paralysis which he had spontaneously assumed. But for the arrival of his original surgeon, who was absent when the verdict of "death" was given, and who subsequently succeeded in freeing his patient from the catalepsy, the carpenter would in all probability have been buried alive. The case is interesting to the psychical researcher, and recalls the statement made by Mr. Sylvan J. Muldoon, who, in co-operation with Hereward Carrington, produced the book, "The Projection of the Astral Body," that "when a person is physically cataleptic he is in that condition because he is astrally cataleptic." At first sight this seems the only explanation of the phenomenon, for it has been fairly well established that it is catalepsy of the psychic body which results in physical catalepsy, the state closely resembling death, referred to above. This explanation has not, of course, occurred to the doctors, who are very much surprised at the phenomenon. OBSERVER.

It is very important, in view of the untrustworthiness of memory, that people who have these (psychic) experiences should record them and place the record in some other hands before verification.—J. ARTHUR HILL.

FEAR and lack of faith go hand in hand. The one is born of the other. Tell me how much one is given to fear, and I will tell you how much he lacks in faith.—TRINE.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, AUGUST 16, 1929.

## "The Sleepless Self."

WRITTEN across the portals of an ancient temple was the motto "Know Thyself." It summarised the one great object of life: the one great labour which should fill every day; and we are beginning to recognise that its pursuit will last beyond days, and will occupy our attention when the limitations of time shall, for us, have been left behind.

What is man? The outward observer may sum him up in the materialistic terms of chemistry, physics, and mechanics; but ever and always there is something which escapes such definitions. When you have described a man as so many feet in height, so many pounds in weight; when you have detailed his features and analysed his temperament; you have but described the outer portal of a temple whose inner architecture remains hidden and unknown. From that temple there emerges, like oil from a gusher, like power from a power-station, streams of energy which may take many forms, but the depth of the oil-bearing strata or the mysteries of dynamo giving rise to such energy, are hidden and unknown.

Charles Kingsley said, "The soul builds the body, as the snail builds its shell," but modern investigation is making the matter even more complex, since it shows that whatever may be the term applied to the inner self, it builds at least two bodies contemporaneously. Mr. Sylvan Muldoon, in his work, "The Projection of the Astral Body," shows that it is possible by an effort of will for a man to manifest through two bodies, and to actually visit distant places while the physical vehicle is at rest. His experiments point clearly to the fact that the control over one body may be as effective as over the other. In a word, there are potential powers within us which arise from a hidden central self, and as far as we know the potentialities of such self are illimitable.

The outward and visible sign of our being is made manifest physically through our personality, but this is a changeable factor. It is never constant, but is in a state of flux. Personality grows just as truly as our bodies grew, and the personality of a man is by no means the same to-day as it was ten or twenty years ago. Every new experience, every new lesson learned, every atom of knowledge which is accumulated, changes the personality of a wise man, for he incorporates them into his nature as modifications which either extend or restrict his activities. The phenomena of hypnotism go to show that beneath the strata of our personal consciousness there lie potential powers of good or ill, which may manifest as personality, as truly as does the normal self. To use the terminology of Myers: "The subliminal self and the supraliminal self are as truly a part of us as is our normal personality." In some of the experiments which have been made, secondary, and even third and fourth personalities emerge from the same hidden self, just as new shoots will rise from a growing root, yet they all seem to be

pushed out from the same great centre. Personality may change, but the root from which it has sprung appears to be unchanging. Whether we wake or whether we sleep, there appears to be a sleepless, unchanging, undying self out of which all our activities arise. This inner self is much greater than personality, since personality is the fruit which grows from all its branches.

Many of our leading researchers are asserting to-day that that which manifests as consciousness and personality is at most but a *part* of our real self; that the conditions of life, which this earth affords, are such that a certain segment of our self is brought into manifestation, and that by far the greater part of us ever remains hidden from physical manifestation. Personality, then, is a mere cog on the great wheel of self-manifestation. It may not even be a permanent cog. Personality may, in the higher reaches of spiritual being, become sublimated and give rise to something better, something more enduring. It is all very mysterious, and doubtless will occupy the attention of thinkers and sages for untold generations.

The true student can but faithfully observe the facts, and humbly follow those facts wherever they shall lead, but considerations such as these will, at any rate, show the wisdom of those who adopted the term "Spiritualism" as an explanation of those abnormal phenomena which are the outcrop from a hidden world. From such phenomena, which at first appeared merely to give evidence of the continued existence of those whom the world calls dead, there has emerged the larger conception that the real man is a spirit who cannot know death, and is capable of untold expansion and of climbing to illimitable heights.

As Andrew Jackson Davis said eighty years ago, "The child is the repository of infinite possibilities," and though he may manifest as a child, if we could but plumb the depths of his being and find the hidden source of the energies which caused him to be and enable him to grow, we should be amazed at the inexhaustible well of spiritual life which we had discovered.

## CURRENT TOPICS.

WE have had a long communication from the "Christian Science Committee on Publication," which endeavours to refute the statement we have repeatedly made that Mrs. Eddy (the founder of Christian Science) was at one time a Spiritualist and a medium. There are, however, still living in America a number of people who knew her as such, and Mr. John Slater quite recently placed it on record that he has stood on the platform with her. As far as we are concerned, the Christian Science movement is quite welcome to Mrs. Eddy, of whose work we have nothing disparaging to say, but when people forget the pit from which they were digged, we only ask that the truth shall be made known.

### A MEDICAL PROTEST.

IN *Light* of the 10th inst. there appears a letter from Dr. Emerson Arnold, a physician and surgeon, residing in London, which is a protest against the conservatism we have so frequently complained of on the part of the medical authorities. Dr. Arnold says: "After 35 years experience in many lands I am deeply impressed in my daily professional work with the importance to both doctor and patient of an appreciation and practical application of psychical and Spiritualistic facts, a complete ignorance of which on the part of the leaders of my profession is deplorable." Dr. Arnold includes a letter which was sent to the Editor of *The Lancet*, calling attention to modern experiments with the human aura and ectoplasm, as newly discovered facts of the greatest importance to scientists and medical men. Dr. Arnold complains that it is a matter of reproach to medical science and especially to physiologists and pathologists, that these phenomena are ignored. He suggests that the present attitude of the medical faculty is that of "an ignorant, sulky child unwilling to learn." The rebuke was well deserved.

MODERN psychic science clearly demonstrates that these phenomena have a direct relationship to health, and unqualified (?) healers whom the medical profession choose to dub "quacks" are continuously taking up the medical man's failures and effecting cures. We are satisfied that there are thousands of medical men who individually are anxious to take up this study, but the conservatism of the British Medical Association and kindred bodies is a continual threat to them, fettering their liberty and retarding their usefulness. If healers would become a little more scientific in tabulating their facts, and preparing the exact history of their cases, they would be able to present such an avalanche of testimony, that the profession would be snowed under. At any rate, the time must come, and that soon, when the official medical man must either recognise the facts or be content to see others performing the work which he has regarded as his own.

THE passing of the last Bank Holiday of the summer is a reminder that the year steadily pursues its way towards the autumn. There has not been as much

open-air work this summer as we should have liked to see, despite the long period of fine weather which we enjoyed; quite a number of correspondents have written us, telling us how they used their opportunities at hotels and boarding-houses during their holidays, to open discussions and introduce the subject to others, and thus help to spread the cause. There is still time for Spiritualists to follow their example in the few remaining weeks of the holiday season. Most of our Churches and Societies will be preparing for the autumn campaign. The Manchester Propaganda Committee have again mapped out a useful series of monthly meetings, and from other parts of the country advances are coming which show that preparations are being made for big propaganda meetings in public halls. With a judicious system of advertising and an acceptable platform, comprising men and women who are able to speak positively from personal experience as to the claims and value of Spiritualism, the coming winter should provide an opportunity for greater attainments than any yet accomplished. But it is necessary to start early and think out your plan. A rush programme is generally a bad one.

THE PLACE OF PHENOMENA. We are continually being told that audiences cannot be gathered together without the presentation of phenomena, but the Manchester Propaganda meetings, the M. Pylebone Association's meetings at the the Royal Albert Hall, and a number of other ventures, go to show that the biggest audiences can be gathered together without any display of phenomena whatever, provided the mental are placed before the audience is of a sufficiently high standard. There is another and very interesting side to the question. It would be generally admitted that the best phenomena is procured in restful and harmonious conditions, where the medium is not distracted by conflicting personalities. If that be so, then the worst place for the presentation of phenomena is a large public meeting. Despite the fact that there are a few psychics who seem specially fitted for demonstration before large audiences, it is still true that better phenomena are given in select circles, and it is probably true that the best results are obtained in the private sitting, where only two or three are gathered together. Large propaganda meetings are useful for introducing beginners to the subject, but they are not always the best places for the demonstration of psychic faculty.

THE RIGHT ENVIRONMENT IS ESSENTIAL. WE should be the last to suggest the suppression of phenomena. The basis on which Spiritualism rests is the evidential proof it gives of survival beyond death, and phenomena is essential to this evidence. What we are suggesting is that a higher standard of phenomena is likely to be produced in small and select circles rather than in large public meetings. Speaking from a long experience, we could tell of hundreds of large public meetings where the phenomena given would

bring to the investigator no conviction but that of the folly of the committees that present it. The propaganda meeting should be a gathering for collecting recruits to the movement, who should then be introduced into the phenomena circle in an effort to build an enduring conviction of our claims upon evidential grounds. A small circle with a competent medium, working under happy and harmonious conditions in a room specially allocated for spirit communion, is far more likely to afford opportunity for spirit people to give evidence of their identity, than the conditions of a large public hall (which has probably been used for a smoking concert or a dance the night before), and an audience which is partly curious, partly credulous, and partly sceptical. If we value the work of our mediums, and have learnt the lessons which physical investigation teaches us, let us show our wisdom by observing the conditions which have generally been found to produce the best results. What is the use of pretending to know something of the conditions essential to successful psychical phenomena if we persist in giving our sensitives the worst possible conditions to work under? Of course, in case of failure we can always "blame the medium," but it is hardly fair to do so.

### S.N.U. Summer School.

THE Annual Summer School of the Spiritualists' National Union was opened on Saturday, August 4th, at the Modern School, Matlock, a commanding hostel overlooking one of the beautiful valleys of Derbyshire. Every accommodation for the comfort of guests and students was in evidence. Mr. G. F. Berry acted as host and secretary, and Mrs. F. A. Turtle, with her accustomed geniality, "mothered" the family. Some two dozen Spiritualists devoted the week to blending a happy and social holiday with a study of the deeper problems of psychical and spiritual life.

On Saturday the assembly devoted itself to renewing old friendships and to introductions, and on Sunday morning the school opened with an address and discussion initiated by Mr. J. B. McIndoe. Short walks to near-by beauty spots in the afternoon preceded an evening spent in the recital of experiences and clairvoyant demonstrations.

The mornings of Monday, Thursday and Friday were spent in discussing a series of papers on "Hallucination" by Mr. J. B. McIndoe, the discussion being interesting and informative.

Monday afternoon and evening saw the company at Chatsworth, the beautiful home of the Devonshire family, and a recital of psychic experiences by Mr. Finney and others on the return. Tuesday afternoon was devoted to demonstrations of clairvoyance by Mr. Aaron Wilkinson, and the evening was passed in lighter vein, a truly social evening being spent in happy and humorous fashion.

Wednesday brought an all-day motor excursion to Castleton, where visits were paid to the Peak, Peveril, Speedwell, and other caverns, to the historic village of Eyam, and many places of interest en route, arriving home in time for a good meal and an evening with Mr. Aaron Wilkinson's guides.

Thursday afternoon was devoted to walks in the near neighbourhood and admiring the beautiful views so easily obtained within a few minutes of headquarters, whilst the evening was again occupied by clairvoyance from Mr. Wilkinson. On Friday evening Mr. McIndoe gave an interesting exhibition of lantern slides, whilst an interesting week finished on Saturday with farewells to parting guests and welcome to newcomers, the latter including Messrs. Keeling, Kitson, Oaten, Barbanell, and J. M. Stewart. The school is in full swing, and most of the visitors are expressing their determination to be present next year. The whole event has presented a balance of study and holiday-making under the happiest and most fraternal conditions.—E. W. O.

DON'T fold your hands and expect to see things drop into your lap, but set into operation the higher forces, and then take hold of the first thing that offers itself.—TRINE.

## Rest in the Light of Immortality.

By C. NICHOLSON in the *Hexham Courant*.

THE majority of spiritually minded men and women have concluded that the spirit side of life will be a condition of rest. This is a misconception in the common acceptance of the term, eternal life is not inaction but the moving upward of the activities of man to a higher plane of work and service. It is wrong to conclude that our departed friends are inactive or expressing themselves in a glorified stagnation. God needs man to unfold in life, seen and unseen, those latent powers of thought and action which reveal the method of His building higher and more merciful types of civilisation. Man is the artificer of all growth and development, deriving the power of expansion from that divine quality of inspiration and energy which stirs and acts continually at the base of things. Man is the embodiment of God, in his own troubled way bringing into expression a continuous increasing purpose of ordered beauty and growing usefulness. In Christ we have a demonstration of this truth; he was an instrument made beautiful and effective by the approximation of his life to the higher purposes of the supreme builder of worlds seen and unseen. But we must realise the method and intensity of Christ's measure of service was not limited to his earth life, but immediately after his resurrection new powers developed which enabled him to enter intimately into the common life of his friends and disciples. Christ's body life was strenuous and tragic, but he did not experience a period of rest, but immediately manifested to his followers, turning his face earthwards to enter into an age-long conflict for the realising of a finer world of spiritual experience for the oncoming generations. To a finely balanced mind, congenial work is the very essence of rest, which stills and makes beautiful the active qualities of those God-like springs of action which have their source and fluency in the heart of God. Rest comprehended as an existence of suspended activity and beatific indifference, has no existence in the spirit world; it is foreign to the latest revelation, runs counter to the dictates of commonsense. Our beloved dead do not rest in the ordinary sense, but become participants in those redemptive labours which are ever extending the Kingdom of God in heaven and on earth. Christ revealed himself objectively to the men and women who walked alongside of him through his earthly pilgrimage. By a psychic law of intercommunion he built a bridge betwixt the two worlds, over which he passaged himself into the desolate hearts of his earth followers. In this great example of the ministry of love from the unseen we have authoritative foundation for a continued stream of traffic from that higher world to this lesser world of ours.

### THE TREAD OF ANGELS' FEET.

It is a great and growing truth that the tread of angel feet are ever pacing the lonely paths of human suffering, lifting burdens, adding light and knowledge to the blundering, searching life of man. Our future state reveals to us a life of unselfish service, the soulless realities of a self-centred earth experience melt and disappear before the light and warmth of a truer conception, a more intimate acceptance of the manifesting existence of the love of God. When man ascends the scale of being his vision clears, a new sense of apprehending power enables him to realise the method and meaning of the true science of growing life. The personal thought enters into the region of the universal, the revealing life of eternal love extends the horizon of man's knowledge of life and compels him to gird his loins and march upwards to more spacious spheres of love and service. As Christ came back to serve his own, so also will our beloved come to us to heal and bless our minds and bodies with the knowledge of their presence, with the boundless understanding of an immortal love, replete and powerful with growing beauty, increasing knowledge and extending service. The dead do not leave our homes, our lives, but become more intimate and helpful, weaving into the grey garments of our common life the golden threads of living hope, growing courage, and rising expectation of more satisfactory days. There is but one world, one humanity, one inspirational life

streaming upwards from man's primal stages of imperfection to the fullness and splendour of that larger day when man will work more understandingly in the purer light of the unseen. The angels are here in this troubled world of ours, directing every individual life, moving powerfully the councils of the nations, teaching man the great truth of sacrificial love, the touch of the healing hand, the tenderness and beauty of the loving thought. Our dead are not resting, strong and redemptive they deepen the knowledge of life, gathering together the broken strands, giving them a newer pattern, a richer colouring, a deeper understanding of the trend of things. They enter into the service of the eternal, helping on to larger fruition the growth which will ultimately wrap in a garment of healing the broken body of the world. A new day is breaking, all common people hear a strange whispering in their hearts, a new dawn of expectancy lights up the dim shadowing of their eyes, they begin to actualise the certainty of immortal life, the continuity of human love. One day the church will be warmed into a regenerated life, the touch of the angels will transform the preacher into a prophet. The weary fixation of stale outworn thought will be quickened into new living speech, lifting the mind of man to larger spiritual issues, to subtler and more delightful phases of spiritual truth. The dawn of this new age will be a fresh Magna Charta for the spiritual life of man. He will ascend the regions of extending power, witnessing in a purer light the goodness of God, the endless possibilities of the growth of man, here in the body and yonder in the realms of immortal life.

### "THE NEW JERUSALEM."

ALTHOUGH the followers of other religions are beginning to realise their impotence when the question of human revival is discussed, the discoveries of Spiritualism are very useful to them, and at times they draw rather freely upon its teachings.

Nevertheless, it is apparent that the contest is between the proofs of Spiritualism and the stale arguments of Materialism only. The position of church and sect is stablemate when they join in the attack on Spiritualism.

In his book, "The New Jerusalem" (1923) Mr. G. K. Chesterton writes: "There is a mass of fiction which combines the occult with the obscene, the sensuality of Materialism with the insanity of Spiritualism." But in a later chapter, in order to indirectly substantiate his views on the biblical story of the Gadarene swine, and the reality of spirit power, he requires witnesses, and mentions as scientific students Sir William Crookes and Sir Arthur Conan Doyle, and with their support Mr. Chesterton is able to say, "I find it easier to imagine an evil spirit agitating the legs of a pig than a good spirit agitating the legs of a table."

As a religion, according to the author of "The New Jerusalem," "Spiritualism has the trend of polytheism; it be in a form more akin to ancestor worship."

Apparently our casual critic has no knowledge of the existence of the Seven Principles of Spiritualism, the first of which stands for the worship of one God only, and neither our own or anybody else's ancestors, be they saints or sinners.

Mr. Chesterton, like Dr. Lapponi, the chief physician to two Popes, whose book, "Hypnotism and Spiritism," translated by Mrs. Philip Gibbs (1906), inaccurately interprets the purpose of spiritual phenomena. It is not to support or relieve in any way the astute dogma, "Evil spirits, there you are. Now perhaps you'll believe in them."

THE spiritual should be in unison with the material of all things, so that these opposite points may mingle and glorify the whole, which is man made in the image of God. THROUGH M. AND H. D.

WHY should we call ourselves men, unless it be to succeed in everything, everywhere? Say of nothing, "This is beneath me," nor feel that anything is beyond our power. Nothing is impossible to the man who can will. MIRABELL

## Publicity.

A NOTE BY FREDERICK H. HAINES, F.C.I.B.

The letter on "Publicity" is to the point, and I would endorse the writer's policy of a more courageous campaign to interest other than Spiritualists. Is it not amazing that with such a subject as Spiritualism we cannot actively interest more than a few individuals in the thousands of centres where "churches" and "temples" are already established.

"An inch advert. in the local rag" expresses the state of many such churches. They meet, the same faithful few, with an occasional visitor, each meeting night, and are apparently content to be the recipients of a "message," frequently the same old message as they had the first time they came. That it is their "job" to serve, to carry on the truth to that outside crowd who don't understand, seems to be beyond their realisation. The spirit world does not exist for an elect few. The prevalent idea of complacently sitting down and gloating over the knowledge that man does survive and is active after death, is all wrong. Every member of every church, and every convinced Spiritualist, should be active, talking, bringing along others. "*Whom did you bring in last week?*" should be the slogan of our church workers.

Again, books, reading matter, pamphlets—what about them? What is the good of a bookstall whereon a few papers are dingily displayed, in an obscure corner, with a tinorous soul in charge? So far as I can see in my visits to various churches, the practice seems to be to have certain copies of periodicals that have been ordered and are reserved. If a visitor wants a *TWO WORLDS* or other paper he is lucky if there is "one to spare." *Publicity!* it is a caricature of the practice that should obtain. The bookstall ought to be right in the way of everybody as they enter or leave the building. The good soul in charge should be an enthusiast, well read and informed on the books, etc., to be able to help. A few members should be appointed to set the crowd an example, and "frequent the bookstall" to look at the papers and books with interest, and to make way whenever someone comes as a possible buyer. Believe me, the instinct to follow a leader is very strong in man. It is the basis of all successful advertising.

These things that I suggest are supplementary to the activities indicated by your correspondents. Advertising pays if it is advertising and not a monotonous announcement of the name of the society, etc., etc., as is the common practice. The name of the speaker may lend dignity to the advert. for a meeting, but generally he is quite unknown to the crowd outside the church, and has no pulling power. The subject of his address might "wake 'em up" and "bring 'em along." As it is, clairvoyance, clairvoyance, clairvoyance is held up as the bait, and there is a gathering of the same few, the same enthusiasts, with no growth of any importance.

Spiritualism is growing far more rapidly outside of the movement, outside of the churches, than inside. The spirit world is responsible for that. *The fact that I am in the movement is not due to the Spiritualists, but to the spirits.* The movement never interested me as a movement. The church in my locality was unknown to me until after I had made contact with the spirit world.

Spiritualism has come to stay, but we do want new methods of spreading its truths. As a speaker on the Spiritualist platform I deplore the trivial attendance, the absence of propaganda, the want of enthusiasm, and sometimes geniality. The hearty interest of a church member and his visitors will do more to stimulate enquiry and further visits than a stream of eloquence from the platform. Brotherhood should be something more than a formula.

In conclusion, may I advocate that when the movement reaches business-men—as it is beginning to do—you will have to reform in many directions where at present a strange content exists. It is too big a movement to be carried on indefinitely as the spasmodic efforts of individuals called to found a church." But the business-man will block the way of those who would establish a hierarchy of

mediums, speakers, and others whose gifts are "from above." Letters after the name are of less importance than "the gift." The hall-mark of man is of less value than the hall-mark given by God. Anything in the nature of a "trust" established by zealots to limit the activity of the Spirit will be the first flaw on which your "publicity advisor" must place his finger. You want speakers, teachers, mediums of all sorts, and the greater your effort to reach the masses, the greater will be your need if we are to progress. Let there be no rivalry, no false assumption of power to organise the spirit world. Your job is to link up the unbeliever with the living truth, and that is *Publicity*.

## Those Fortune-Telling Cases.

OUR attention has been called to the recent prosecution of Mrs. Lily Ruddlesden, of Edgehill, Liverpool, who was summoned at the Liverpool Police Court for pretending to tell fortunes.

We do not know Mrs. Ruddlesden, but Mr. Bishop in prosecuting said "This is not a serious case."

P.C. Gibbons said he visited public meetings in Lime Grove on various dates, and on June 21st (in company with a woman colleague) made an appointment for a private sitting with Mrs. Ruddlesden in Dodge Street. Mrs. Ruddlesden asked for an article, and on handling his purse made certain statements. He paid one shilling. Mrs. Alice Lewis (who accompanied Gibbons) gave the medium a glove, and she referred to someone by the name of "William" in Australia.

Mr. Behn (defending) secured the admission that the witnesses were paid by the police to go there. "And you went to try to trap this woman," said Mr. Behn, but this the witnesses denied. Mr. Behn said Mrs. Ruddlesden was a Spiritualist, and not a fortune-teller, and held meetings of a strictly religious character every evening.

Mrs. Ruddlesden flatly denied telling fortunes. She earned her living by dressmaking, and claimed to have been a Spiritualist for twenty years. She did not take money from Gibbons or Lewis. They merely made a contribution to the church, and Mrs. Ruddlesden claimed that she knew quite well that Gibbons was a policeman.

Lewis admitted that the police paid her expenses, but claimed that she was out of pocket in the attempt to secure this conviction, which is, of course, absurd.

In the end the magistrates disagreed, and the case was dismissed.

In this case, as in others, there is a definite contradiction between the evidence of the police witnesses and that of the defendant. In this case, as in others, *someone is lying*, and it seems to us absurd that while criminals are escaping, the energies of the police are being devoted to stretching the law in order to trump up cases of such a doubtful nature that the magistrates in common fairness have to disagree.

We called attention recently to the case of a Mr. Adams, who was arrested at Sutton Coldfield, and discharged. We have been in contact with the Home Secretary on the matter. The local police deny the statements made, and, of course, the authorities accept the word of the police without further investigation.

We have asserted repeatedly that much of this police evidence is deliberately trumped up, and that perjury is systematically committed. Some day we shall hope to find a Government which will break through the routine of the bureaucracy and make a first-hand investigation into a case. When that happens there may be a chance of justice being done.

In this case the statements of Mr. Adams and the police are diametrically opposed to one another, and an hour spent in actual investigation by an independent authority would reveal the truth. Is it too much to expect those who administer justice to make a definite effort to get at the facts?

We should always look for the best there is, and always expect to find it.—TRINE.

## Transitions.

MR. A. FARRELL (SHEFFIELD).

It is with regret that we chronicle the passing to the Higher Life of Mr. A. Farrell, late Vice-President and Trustee of the Gifford Road Lyceum Spiritual Society, Sheffield, whose transition occurred on July 13th. The interment took place at the City Road Cemetery. Mrs. M. Clive (the President) conducting the service, which was well attended. At the subsequent memorial service at the church on July 28th, a large and sympathetic audience was addressed by Mr. T. J. Hopkins, and the solo, "God Shall Wipe Away All Tears from Their Eyes," was beautifully rendered by Mrs. Clayton. So far as his physical activities are concerned the Society has, with the passing of Mr. Farrell, incurred considerable loss, and the truths which Spiritualism has demonstrated to them many times should be of great comfort to the bereaved widow and family.

MR. W. E. BACUS (MANCHESTER).

With very much regret we record the transition of Mr. W. E. Bacus (President of the Manchester Society of Spiritualists), whose death occurred on Sunday, August 4th, after a severe illness. In addition to his position as President, Mr. Bacus was actively associated with, to mention one instance, the Manchester Central Propaganda Committee, being for some years its chief steward. Patrons of the Ardwick lectures will have some remembrance of his efficiency. Sir Arthur Conan Doyle paid tribute upon the organising at packed meetings, with hosts of disappointed ones outside, all clamouring for admittance. He said he was amazed when told that some fifty active stewards were marshalling affairs so well. He had not seen one of them at work. It would be fitting to mention at this point that the whole of the Propaganda Committee were present at the cemetery. Mr. E. W. Oaten conducted the service at the home, a large number being present, also at the interment at the Southern Cemetery. The hymns, "It is a Truth Sublime and Sure" and "Abide With Me," were sung with feeling. We were very pleased indeed to note that the movement was so well represented, something like 500 people being present and forming a procession a quarter of a mile long from the gates to the graveside. Some fifty-odd wreaths were received from those eager to show appreciation of his past services. The S.N.U. Council was represented by Mr. Timms and Mr. Brewer; B.S.L.U., Miss Elliott (President); B.M.U., Mr. Tinker (President); M. and D. G., Mr. Chandley; B.M.H.A., Mr. Bacon; Manchester Tramways; Manchester and Salford Lyceum District Council; and, it appeared, every Spiritualist Church in the vicinity. Mrs. Bacus was very much moved at the large number of friends who had rallied round her in this her time of trial. We who were nearest and actively engaged with him will certainly miss him. A memorial service was held in the church on Sunday evening. Mr. Wainwright, who was the scheduled speaker, agreed to the request for Miss Elliott, President of the B.S.L.U., to take the meeting. We had a full church, many friends from a distance being present.

## SPIRITUALISTS' NATIONAL UNION LTD.

THE Healing Committee of the above are now prepared to receive applications for the "Diploma" from Healers working under the auspices of Churches in affiliation with the S.N.U. Ltd.

CHAS. E. TIMMS.

"Koserren," Searby Road, Gorton, Manchester.

FOLKS' fancy that such and such things cannot be, simply because they have not seen them, is worth no more than a savage's fancy that there cannot be such a thing as a locomotive, because he never saw one, running wild in the forest. Wise men know that their business is to examine what is, and not to settle what is not.—CHARLES KINGSLEY.

## CORRESPONDENCE.

### THE S.N.U. FUND OF BENEVOLENCE.

SIR.—It is a pleasure to report the following income for July: Fleetwood Church, £2 2s.; Miss Sunderland (Blackpool), Sale of Bookmarks, £1 1s.; Mr. and Mrs. George, Wolverhampton, 10s.; Mr. W. G. Hibbins, £1, collected in Northern District Council Area, per Mr. W. Todd, £5; S.N.U. Conference: Sunday afternoon retiring collection, Salford Town Hall, £2 4s.; evening retiring collection, Salford Town Hall, £3; Manchester Central Church retiring collection, £2 16s. 3d.; Salford Central Church retiring collection, 10s.; Mrs. Riley, Streetford, per Mr. Brewer, 10s.; E. Archer, 2s. 6d.; Mrs. H. Cox, Proceeds Home Circle, 8s.; Miss M. H. Newman, 2s. 6d.; collected from Mr. W. H. Peel from Members of Hawkshead Church, Southport, £1 2s.; Portsmouth Temple, retiring collection, £2; Meersbrook Church, Sheffield, £2 10s.; Liverpool Daulby Hall (second donation), 13 12s. 6d. Total for month, £28 16s. 9d.

The Committee are truly grateful for the splendid response this month, and wish to thank all who have made special efforts and interested others in the fund. May we solicit the assistance of those who have not responded in any way, to help us this month, particularly as the income is always very small during the month of August. As it is a holiday month, let us add to the pleasure of others by sacrificing a little ourselves, and I am sure all will have the inward satisfaction of knowing that others have benefited. Please help us to care for the old folks. All donations thankfully received by yours gratefully,

MARY L. STAIR, Hon. Secretary.

32B, North Street, Keighley, Yorks.

### A MESSAGE TO THE SPIRITUALIST SOCIETIES FROM "FEDA," THE CONTROL OF MRS. OSBORNE LEONARD.

SIR,—At a sitting with Mrs. Osborne Leonard on the 29th "Feda" asked me to give the following message to those Spiritualist Societies who offer tea or coffee to the speaker after the meeting. I took it down in my own words. "Tell the Societies that if they want the best work from their speakers they will not offer them tea or coffee after the meeting, but just before. After the meeting it is harmful, because 'the brain shouldn't be stirred up then—should be sub-si-ding—going to sleep,' but just before the meeting a cup of tea or coffee would be most helpful. 'No fire water,' with emphasis. Some would say it should not be necessary, but remember the speaker or clairvoyant has no magic carpet to transport him to the hall—he often has a long journey to get there. Shoes and boots aren't the most healthy footgear—they prevent the feet from breathing—sandals are the best thing, but owing to modern conditions, and cold and wet, we mostly have to wear boots and shoes. In the same way, owing to modern conditions and the necessary journey to the hall, that cup of tea or coffee, just before going on the platform, would refresh and lead to better work. Tell them Feda says so."

ANNA E. MENZIES.

HERDEN BRIDGE.—The Lyceum held its anniversary services on Sunday, August 4th. A members' circle was held in the morning at 9 a.m., followed by a Lyceum session at 10-30. Public meetings were held at 2-30 p.m. and 6 p.m. in the Victoria Hall, which were well attended. The speaker was Mr. E. W. Oaten, of Manchester, who gave stirring addresses. Special hymns were sung, and the choir of the Sowerby Bridge Spiritualist Church rendered two anthems, which were highly appreciated. The choir was taken in the afternoon by Mrs. Horsfall (President), and in the evening by Councillor Jessie Greenwood, J.P., and altogether a most profitable time was spent.

SUFFICIENT is it to know that the way we lived yesterday has determined for us our to-day.

## SOCIETY ADVERTISEMENTS.

**South Manchester National Spiritualist Church and Lyceum,**  
PRINCESS HALL, PRINCESS ROAD.  
MOSS SIDE, MANCHESTER.

SUNDAY, AUG. 18TH, at 6-30 and 8-15,  
MR. C. E. TIMMS.  
MONDAY, at 3, Mrs. KIRK. At 8,  
MEMBERS' CLASS.  
TUESDAY, at 8, OPEN CIRCLE.  
WEDNESDAY, at 8, TRANSFIGURATION  
SERVICE. Tickets 1s. each.  
THURSDAY, at 8 and 8, Mrs. WOLFENDALE  
FRIDAY, at 8, WHIST DRIVE. 1s. each.  
SUNDAY, AUG. 25TH, MR. PUNTER.  
LYCEUM EVERY SUNDAY at 2-30.

**Manchester Central Spiritualist Church**  
PARSONAGE, BLACKFRIARS STREET

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, AUG. 18TH, at 6-30.  
MR. THOS. HY. MUSGROVE.  
SUNDAY, AUG. 25TH, MISS G. BUTCHER.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SUNDAY, AUG. 18TH, at 10-30, LYCEUM.  
At 3 and 6-30, MR. R. LANE.  
MONDAY, at 8, SERVICE.  
TUESDAY, WHIST DRIVE, Admission 6d.  
WEDNESDAY, at 3 and 8, SERVICES.  
SUNDAY, AUG. 25TH, LYCEUM OPEN  
SESSION.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 18TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8-15, Mrs. HIBBERT.  
MONDAY, at 3 and 8, Mrs. WOLFENDALE  
WEDNESDAY, at 3 and 8, Mrs. GERSHON  
SUNDAY, AUG. 25TH, Mrs. LYNCH.

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opposite Pit)  
Entrance, King's Theatre).

SUNDAY, AUG. 18TH, at 2-30, LYCEUM.  
At 6-45 and 8, Mrs. M. BRIGGS.  
MONDAY, at 8, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8, MR. C. H. ROACH.  
THURSDAY, at 8, Mrs. ROYLE.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, AUG. 25TH, Mrs. GRAYSON.

**Miles Platting Progressive Spiritualist Church,**  
COGLAN STREET, LODGE STREET.

SUNDAY, AUG. 18TH, at 2-30, LYCEUM.  
At 6-30 and 8, Service.  
MONDAY, at 3 and 8, Service.  
TUESDAY, at 8, MEMBERS ONLY.  
WEDNESDAY and SATURDAY, PUBLIC  
CIRCLE at 8.  
THURSDAY, at 3 and 8, Service.  
SUNDAY, AUG. 25TH, Service.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, AUG. 18TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE, MISS PARKES.  
At 6-30, Mrs. BUCHAN.  
WEDNESDAY, at 8, OPEN CIRCLE.

**New Manchester Lyceum Church,**  
BRUNSWICK STREET, C-on-M.

SUNDAY, AUG. 18TH, at 10-30 and 2-30,  
LYCEUM.  
At 6-30 and 8, Miss MILES.  
MONDAY, at 3, Miss P. GOODWIN.  
At 8, OPEN CIRCLE.  
TUESDAY, at 8, MR. F. W. ARSTALL.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 3 and 8, Miss HALL.  
SATURDAY, at 8, OPEN CIRCLE.

**Companions Still!** By W. HAROLD  
SPENCER (Author of "EDIE"). Cloth,  
3/6, post free.

## SOCIETY ADVERTISEMENTS.

**Moss Side Progressive Lyceum Church**  
1, BUCKINGHAM ST. (64A, GT. WESTERN  
ST.), MOSS SIDE.

SUNDAY, AUG. 18TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. BENSON.  
THURSDAY, at 3 and 8, Mrs. SKEER.  
SUNDAY, AUG. 25TH, MR. ROBT. DAVIES  
(Dipl. S.N.U.).

**Pendleton Spiritualist Church.**  
New Address: -  
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, AUG. 18TH, at 6-30,  
MR. G. A. MAYHEW.  
MONDAY, at 3 and 8, OPEN CIRCLE.  
WEDNESDAY, at 3, Mrs. RUTTER.  
THURSDAY, at 8, MR. R. VERITY.  
FRIDAY, at 8, OPEN CIRCLE.  
LYCEUM every SUNDAY at 2-30.

**Salford Central Spiritualist Church,**  
ST. PHILIP'S PLACE, CHAPEL STREET.

FRIDAY, AUG. 16TH, at 7-30,  
MR. J. TINKER.  
Lecture and Questions on Mediumship.  
SUNDAY, AUG. 18TH, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.  
At 6-30 and 8, MR. J. E. HART.  
MONDAY, at 3 & 8, Mrs. BURTONWOOD.  
TUESDAY, at 8, CIRCLE, MR. MORRIS.  
WEDNESDAY, at 3 & 8, Mrs. WILMOTT.  
Every SATURDAY at 7-30, SOCIAL, 1/-.  
Refreshments included.

**Blackpool National Spiritualist Church and Lyceum,**  
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30  
and 1-45. SERVICE, 3 and 6-30.  
AUG. 18TH.—Mrs. GEORGE WILD.  
AUG. 25TH.—Mrs. PICKLES.  
SEPT. 1ST.—Miss SUNDERLAND.  
SEPT. 8TH.—MR. AARON WILKINSON.

**Bournemouth Spiritualist Church,**  
(Affiliated to the S.N.U.),  
16, BATH ROAD.

Resident Minister: MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.  
TUESDAY, at 8, PHENOMENA.  
THURSDAY, at 3, PHENOMENA.  
At 8, EDUCATIVE LECTURE and  
DISCUSSION.  
FRIDAY, at 6, HEALING. Guild in at-  
tendance to give treatment to sufferers

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road, Bournemouth.)

SUNDAYS, at 11 and 6-30,  
ADDRESS and CLAIRVOYANCE.  
TUESDAYS at 7-30 & THURSDAYS at 3  
CLAIRVOYANCE and SPIRIT MESSAGES.  
THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.

Local Clairvoyant: Mrs. W. G. HAYTER

**Isle of Wight.**  
**Ryde National Spiritualist Church,**  
BELVEDERE HALL, BELVEDERE ST.,  
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.  
At 3, LYCEUM.  
THURSDAY, at 7.  
Hon. Sec., Mrs. D. PERKINS, 78, Well  
Street, Ryde.

**Brighton Central Spiritualist Church**  
ATHENÆUM HALL, NORTH STREET.  
(Opposite Ship Street.)

SUNDAY, AUG. 18TH, at 11-15 and 7,  
MR. MURRAY NASH.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

## SOCIETY ADVERTISEMENTS.

**Brighton Spiritualist Church,**  
MIGHELL STREET HALL.

SUNDAY, AUG. 18TH, at 11-15,  
MISS A. SCOGGINS.  
At 7, Mrs. D. MITCHELL.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING

**Dover Spiritualist Society,**  
NEW HALL, CANNON STREET.  
(Entrance: St. Mary's Passage.)

SATURDAY, AUG. 17TH, at 8, and  
SUNDAY, AUG. 18TH, at 11 and 6-30,  
Mrs. B. STOCK.  
Address and Clairvoyance.  
SUNDAY, AUG. 25TH, Mrs. F. LEVITT.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, AUG. 18TH, at 3-30,  
MR. AKELHURST.  
At 6-30, MR. A. W. ORR.  
After-circle at 8.  
THURSDAY, at 8, OPEN CIRCLE.  
Mediums present.

**Margate Spiritualist Church,**  
CAVENDISH HALL, 186, HIGH STREET.

SATURDAY, AUG. 17TH, at 7-30,  
SUNDAY, AUG. 18TH, at 3 and 7,  
and MONDAY, AUG. 19TH, at 3,  
Mrs. MOTE.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, AUG. 17TH, at 7, and  
SUNDAY, AUG. 18TH, at 3 and 6-30,  
Mrs. HOLLOWAY.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH)  
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, AUG. 18TH, at 7,  
MR. H. J. OSBORN,  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, MR. SPENCER,  
Address and Clairvoyance.

**Southend Spiritualist Church,**  
Corner of HILDVILL DRIVE and  
WESTBOROUGH ROAD, WESTCLIFF  
(near Chalkwell Park).

SUNDAY, AUG. 18TH, at 11 and 6-30,  
Mrs. M. CROWDER.  
THURSDAY, at 8, Mrs. MAUNDER.

**Sutton Spiritualist Society,**  
Co-OPERATIVE HALL, BENHILL STREET,

SUNDAY, AUG. 18TH, at 6-30,  
Service as usual.  
Address and clairvoyance.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, AUG. 18TH, at 11 and 6-30,  
Mrs. ETHEL THOMPSON.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, Miss L. GEORGE.

**Barking Christian Spiritualist Church**  
MUNICIPAL RESTAURANT, EAST ST.  
BARKING.

SUNDAY, AUG. 18TH, at 6-30,  
Mrs. LAWS.  
Circle follows Service.  
MONDAY, at 3, LADIES' OWN,  
Mrs. RAYFIELD.  
WEDNESDAY, at 8, Miss L. GEORGE.

## SOCIETY ADVERTISEMENTS.

**Barnsbury Spiritualist Church,**  
78, ROMAN ROAD, DR. CALEDONIAN RD.  
TUBE STATION, N.7.

SUNDAY, AUG. 18TH, at 7,  
MRS. GRETTA BYCROFT,  
Address and Clairvoyance.  
After service, Open Circle.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.  
SUNDAY, AUG. 25TH, MRS. ROGERS.

**Battersea Spiritualist Church,**  
BENNERLEY HALL, BENNERLEY RD.,  
NORTHCOTE ROAD, BATTERSEA  
(Affiliated to S.N.U.)

SUNDAY, AUG. 18TH, at 11 and 6-30,  
MRS. L. CLEGHORN.  
At 3, LYCEUM.  
MONDAY, at 3, MRS. MAUNDER.  
THURSDAY, at 8, MRS. REDFERN,  
Clairvoyance.

**Battersea Christian Spiritualist Church**  
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, AUG. 18TH, at 11, CIRCLE.  
At 6-30, MRS. FLORA MOTE, Address  
and Clairvoyance.  
SATURDAY, at 7-30, Healing Circle and  
Psychometry.  
SUNDAY, AUG. 25TH, MRS. ROBINSON.

**Bounds Green Christian Spiritualist  
Church,**  
CANNING HALL, CANNING CRESCENT,  
HIGH ROAD, WOOD GREEN.

SUNDAY, AUG. 18TH, at 7,  
MRS. LUCAS, Address.  
MUSIC BY ORCHESTRA.

**Bowes Park and Palmor's Green  
Spiritualist Church,**  
PRINCE'S HALL, GREEN LANES,  
PALMER'S GREEN.

SUNDAY, AUG. 18TH, at 11,  
MRS. CARRIE YOUNG.  
At 7, MRS. EDITH BALMER.  
WEDNESDAY, at 8, MRS. REDFERN,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.

**Brixton Spiritualist Church,**  
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, AUG. 18TH, at 11-15, Seaside.  
At 3, LYCEUM.  
At 7, MRS. E. EDEY, Address and  
Clairvoyance.  
MONDAY, at 7-30, Ladies' Public Circle  
TUESDAY, at 8, Members' Circle.  
THURSDAY, at 8-15, Public Circle.  
SUNDAY, AUG. 25TH, MRS. REDFERN.

**Central London Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOLBORN  
W.C.1 (Corner of Bury Street).  
(Affiliated to S.N.U.)

FRIDAY, AUG. 16TH, at 7-30,  
MR. A. BERNARD.

SUNDAY, AUG. 18TH, at 7,  
MRS. CHESTERMAN.

FRIDAY, AUG. 23RD, at 7-30, MRS.  
CLEMENTS.

SUNDAY, AUG. 25TH, at 7, MR. ELLA.

**Clapham Spiritualist Church,**  
ST. LUKE'S ROAD (Adjoining Reform  
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, AUG. 18TH, at 11, OPEN  
CIRCLE.

At 3, LYCEUM.

At 6-45 for 7, MRS. S. D. KENT,  
Address, Psychometry & Clairvoyance.  
FRIDAY, at 8, MRS. V. CROXFORD.  
SATURDAY, AUG. 24TH, MR. RICHARDS.  
Numerology. Open to all. Silver  
Collection.

SUNDAY, AUG. 25TH, MR. C. BOTHAM.

## SOCIETY ADVERTISEMENTS.

**Chiswick Christian Spiritualist Church**  
HARVARD TOWERS, 56, HARVARD RD.  
(Off Wellesley Road, in rear of  
Gunnersbury Station.)

SUNDAY, AUG. 18TH, at 11,  
MRS. HAMMERTON,  
Address and Clairvoyance.  
At 6-45, MR. KENNEDY,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, MR. DOBSON.

**Cricklewood Christian Spiritualist Soc.**  
ASHFORD HALL, 41, ASHFORD ROAD,  
CRICKLEWOOD, N.W.2.

SUNDAY, AUG. 18TH, at 6-30,  
MRS. M. MAUNDER,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE.  
At 8, MRS. WILLIAM EDWARDS.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AV., CROUCH END.

SUNDAY, AUG. 18TH, at 7,  
MR. MAX GITTLESON.  
At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, ALDERMAN D. J.  
DAVIS.

**Croydon National Spiritualist Church,**  
THE NEW GALLERY, KATHARINE ST.  
(Opposite the Town Hall.)

SUNDAY, AUG. 18TH, at 3, LYCEUM.  
At 6-30, MRS. J. WESLEY ADAMS,  
Address and Clairvoyance.  
SUNDAY, AUG. 25TH, MR. R. SNOWDEN  
HALL.

**Ealing Spiritualist Church,**  
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, AUG. 18TH, at 11-15,  
MR. A. FORDER.  
At 3, LYCEUM.  
At 7, DR. W. J. VANSTONE.  
WEDNESDAY, at 8, MRS. B. STOCK.  
SUNDAY, AUG. 25TH, MR. G. PRIOR.

**Finchley Spiritual Mission,**  
FERNBANK HALL, GRAVEL HILL,  
CHURCH END, FINCHLEY, N.3 (Tram.  
and Buses to "Queen's Head").

SUNDAY, AUG. 18TH, at 7,  
MRS. W. EDWARDS,  
Address and Clairvoyance.  
THURSDAY, at 8, MRS. S. PODMORE,  
Clairvoyance.

**Forest Hill Christian Spiritualist Church**  
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, AUG. 18TH, at 11-15, PUBLIC  
CIRCLE.  
At 3, LYCEUM.  
At 7, MESSRS. PAYNE & BERNARD.  
TUESDAY, at 3, MRS. FILLMORE. At  
7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

**Fulham Spiritualist Society,**  
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, AUG. 18TH, at 11-30, CIRCLE.  
At 7, MR. G. TAYLER GWINN.  
THURSDAY, at 8, MRS. EDWARDS.  
SUNDAY, AUG. 25TH, MR. OSBORNE.

**The Fellowship of Spiritualists,**  
AT "THIRTEEN," MORTIMER TERRACE,  
HIGHGATE ROAD, N.W.5.  
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, AUG. 18TH, at 7,  
MR. C. ANTIN.  
THURSDAY, at 3 and 8, MR. AND MRS.  
BILLETTE.  
SUNDAY, AUG. 25TH, at 7, THE  
TEACHER.

**How to Train the Memory.** By H.  
ERNEST HUNT. 1/11, post free.

## SOCIETY ADVERTISEMENTS.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD, N.

SUNDAY, AUG. 18TH, at 3, LYCEUM.  
At 7, MRS. E. CLEMENTS.  
MONDAY, at 3, CLAIRVOYANCE.  
At 8, MRS. A. RADLEY.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, OPEN MEETING.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, AUG. 25TH, MISS D. MOG.

**Hackney Independent Lyceum Church**  
41, PEMBURY ROAD, HACKNEY DOWN  
(2nd Gateway in Downs Park Road  
left.)

SUNDAY, AUG. 18TH, at 3, LYCEUM.  
At 6-30, MRS. L. HART,  
Address and Clairvoyance.  
WEDNESDAY, at 8, Usual Open  
Meeting on Hackney Downs. Speaker  
invited.  
THURSDAY, at 8, DISCUSSION. At 9-10  
HEALING CIRCLE.  
SUNDAY, AUG. 25TH, MRS. HINES.

**Hanwell Spiritualist Church**  
120, UXBRIDGE ROAD.

SUNDAY, AUG. 18TH, at 3, LYCEUM.  
At 7, MISS JOAN PROUD.  
WEDNESDAY, at 3, PSYCHOMETRY.  
THURSDAY, at 8, MRS. EDEY.  
FRIDAY, at 8, FREE HEALING CIRCLE.

**Harringay Christian Spiritualist  
Mission,**  
1, SALISBURY PARADE, ST. ANN'S RD.,  
HARRINGAY (Side Door, Boot Shop).

SUNDAY, AUG. 18TH, at 11,  
MR. KAHL.  
At 7, MR. DEARNLEY SERJEANT.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MR. G. BARKER.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL.

SUNDAY, AUG. 18TH, at 6-30,  
MRS. COOKE,  
Address and Clairvoyance.  
WEDNESDAY, at 8, MISS LILY THOMAS,  
Clairvoyance.  
SUNDAY, AUG. 25TH, MR. G. T. GWINN,  
Address.

**Hendon Spiritualist Fellowship,**  
(Please Note New Address)  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON.  
(Opposite "The Bell" Bus Stop.)

SUNDAY, AUG. 18TH, at 6-15,  
MR. LONGSTAFFE.  
Address and Clairvoyance.  
At 8, HEALING CIRCLE.

**Hounslow Spiritual Mission,**  
68, STAINES ROAD, HOUNSLOW  
(opposite the Hospital).

SUNDAY, AUG. 18TH, at 6-45,  
MR. TREADGOLD.  
MRS. TREADGOLD, Demonstrator.  
WEDNESDAY, at 3, LADIES' GUILD.  
MRS. LADLEY. At 8, SERVICE.  
LYCEUM every SUNDAY at 3.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, AUG. 18TH, at 11,  
MRS. STEPHENS.  
At 3, LYCEUM.  
At 6-30, MR. T. W. ELLA.  
WEDNESDAY, at 7-30, MRS. TONKIN,  
Address and Clairvoyance.  
FRIDAY, at 7-45, Members' Circle and  
Healing Meeting.  
SUNDAY, AUG. 25TH, MR. NICKEL,  
Luton.

## SOCIETY ADVERTISEMENTS.

**Independent Spiritualist Church,**  
MORRIS HALL, 79, BEDFORD RD.,  
CLAPHAM NORTH, S.W.4.

SUNDAY, AUG. 18TH, at 6-45,  
MR. R. R. THORNTON,  
Address and Clairvoyance.  
THURSDAY, at 7-45, LOCAL WORKERS.  
MONDAY, AUG. 25TH, at 6-45, MRS.  
ETHEL SMITH.

**Kensington Spiritualist Church,**  
MORRIS HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, AUG. 18TH, at 6-30,  
MR. H. WRIGHT.  
MONDAY, at 8, in Small Hall,  
MRS. MAUNDER.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM.  
Opposite Prince of Wales Playhouse.)

SUNDAY, AUG. 18TH, at 11-15, CIRCLE.  
At 2-45 LYCEUM.  
At 6-30, MISS EVA CLARK,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN,  
MRS. EDEY,  
Address and Clairvoyance.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY GROUP.  
WEDNESDAY, at 8, MRS. PRINCE,  
Address and Clairvoyance.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, AUGUST 18TH, at 7,  
MRS. L. CAMPBELL.  
THURSDAY, at 3, Ladies' Meeting,  
MRS. K. FILLMORE.  
FRIDAY, at 8, MRS. E. HOLLOWAY.  
SUNDAY, AUG. 25TH, at 7, MISS RHY  
DARBY and COUNT R. HAMILTON.

**Little Ilford Christian Spiritualist  
Church,**  
THIRD AVENUE, MANOR PARK, E

SATURDAY, AUG. 17TH, at 8, WHIST  
SOCIAL. 1/-.

SUNDAY, AUG. 18TH, at 7,  
MRS. ANNIE BODDINGTON.  
MONDAY, at 3, MRS. REDFERN.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, MRS. CLEGHORN.

**Manor Park Spiritualist Church,**  
corner of SHREWSBURY ROAD and  
STRONG ROAD.

SUNDAY, AUG. 18TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MR. PRIOR.  
THURSDAY, at 3, SERVICE. At 8,  
MRS. M. CROWDER.  
SUNDAY, AUG. 25TH, MRS. A. NUTLAND.

**Shepherd's Bush Spiritualist Society,**  
13, DECKLOW RD., ASKEW RD., W.

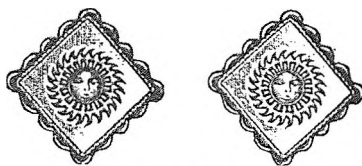
SUNDAY, AUG. 18TH, at 11,  
OPEN CIRCLE.  
At 6-30, MR. H. A. JAGER,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

**Streatham Christian Spiritualist Church**  
MADEIRA HALL, MADEIRA ROAD,  
STREATHAM (opp. Streatham Station).

SUNDAY, AUG. 18TH, at 11, SERVICE  
AND CIRCLE. At 3, HEALING CIRCLE.  
At 6-30, MRS. REDFERN.  
MONDAY, at 3, LADIES' MEETING,  
MRS. S. D. KENT.  
WEDNESDAY, at 8, MR. E. KEITH.  
SUNDAY, AUG. 25TH, MRS. S. D. KENT.

**Life and Destiny.** By LEON DENIS.  
Translated from the French by ELLA  
WHEELER WILCOX. Cloth, 6/4, post  
free.

## The International Spiritualists' Badge.



The Council of the International  
Federation of Spiritualists have, in  
accordance with the desire of the  
Congress of 1925, adopted as its  
official emblem

## The Sunflower Badge.

This has been used in the United  
States for many years and is worn  
already by thousands of Spiritualists.

The SUNFLOWER (which always turns  
its face towards the light) forms the  
centre of the design, and is engraved  
with a human face, and is super-  
imposed on a white banner and sur-  
rounded with a deckle border signifying  
the human race.

The design may be obtained as a  
screw-in Stud or as a Brooch, in  
gilt and enamel at

1/6

post free.



1/6

post free.

NICELY BOXED.

The Badge is also produced in larger  
sizes and varying forms, of which  
particulars will be published later.

OBTAINABLE FROM

**"The Two Worlds" Office,**  
18, CORPORATION STREET,  
MANCHESTER.

MISS MOLLY COLE, Exponent, De-  
monstrator, Psychometrist, Healer,  
after an extensive and successful tour  
of Australia, New Zealand, South  
Africa, will arrive in England August,  
1930. Booking Societies for 1930-1931.  
Poste Restante, Durban, South Africa.

SMETHWICK SPIRITUALIST NEW  
CHURCH (holding three to four hundred  
people) would like to communicate  
with Speakers and Mediums having  
open dates for 1930. Please state gifts  
and terms of service to the Hon. Sec.,  
E. SKELDING, Grassmere House, Regent  
Street, Smethwick

## SOCIETY ADVERTISEMENTS.

**South London Spiritualist Mission,**  
LAUSANNE HALL, LAUSANNE ROAD,  
PECKHAM, S.E.15.

SUNDAY, AUG. 18TH, at 11-30, CIRCLE.  
At 7, Mrs. M. EVANS,  
Address and Clairvoyance.

THURSDAY, at 8, Mrs. A. GREGG,  
Address and Clairvoyance.

SUNDAY, AUG. 25TH, at 7, Mrs. M.  
CROWDER, Address and Clairvoyance.

HEALING CIRCLE on TUESDAYS at 8.

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down  
Forest Lane, going from Maryland  
Point Station).

SUNDAY, AUG. 18TH, at 11,  
MR. W. H. YORKE.

At 3, LYCEUM.  
At 6-30, A SPEAKER.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, Ladies' Meeting,  
MRS. STRONG.

THURSDAY, at 8, PUBLIC CIRCLE,  
MRS. PRINCE.

SUNDAY, AUG. 25TH, MRS. E. CLARKE.



\* SUNDAY, AUG. 18TH, at 7, \*  
\* MR. C. BURTENSHAW. \*  
\* WEDNESDAY, AUG. 21ST, at 7-30, \*  
\* MRS. D. MIDDLETON. \*  
\* After Circles at close of services. \*  
\* HEALING & DEVELOPING CLASSES. \*  
\* SATURDAY EVENING— \*  
\* HOME CIRCLES at 7-45 p.m. \*  
\* Ask for Monthly Programme. \*  
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**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, AUG. 18TH, at 3,  
MR. ETHERIDGE, 54  
Address and Clairvoyance.  
At 6-30, Mrs. STEPHENS. Address  
and Clairvoyance.  
WEDNESDAY, at 3 and 7-30, Mrs.  
BROWNJOHN. At 3, Psychometry. At  
7, Address and Clairvoyance.

**The Church of the Spirit,**  
24A, CHURCH ROAD, CROYDON.

SUNDAY, AUG. 18TH, at 11,  
MRS. JULIE SCHOLEY.  
At 6-30, Mrs. JOHN MENZIES.  
WEDNESDAY, at 8, Mrs. MAUD EVANS,  
Address and Clairvoyance.

**Walthamstow Spiritualist Lyceum  
Church,**  
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, AUG. 18TH, at 7,  
MRS. CALWAY,  
Address and Clairvoyance.  
Lyceum Sunday School at 8.  
WEDNESDAY, at 3, LADIES' MEETING.  
THURSDAY, 7 to 8; HEALING.  
8 to 9-30, DEVELOPING CIRCLE.  
SUNDAY, AUG. 25TH, MR. J. WAITE,  
Address and Clairvoyance.

**Jewish Spiritualist Centre,**  
75, HANBURY ST., COMMERCIAL ST., E1.

Monday - August 19th - at 8-30  
Clairvoyance - Mrs. GEORGE.

Thursday - August 22nd - at 8-30  
Open Circle.

## THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

SATURDAY, AUGUST 17TH, at 8, Mrs. L. CORNWALL, Psychometry.  
SUNDAY, AUGUST 18TH, at 7, Mr. C. BURTENSHAW, Address and Clairvoyance. At 8-15, AFTER CIRCLE.  
SATURDAY, AUGUST 24TH, Mrs. REDFERN. SUNDAY, AUGUST 25TH, Mrs. & MRS. BILLETTE.  
MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.  
All Meetings, except Mondays, open to Non-Members.

## OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

CLARENDON HALL, MADELINE ROAD, by the Side of 104, Anerley Road, Anerley, S.E.20.  
Mid-way between Anerley and Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

SUNDAY, AUGUST 18TH, at 3-30, Mrs. GREGG. At 6-30, Mr. B. FRANCIS.  
SUNDAY, AUGUST 25TH, at 3-30, Mr. L. BANCROFT. At 6-30, Dr. VANSTONE.  
MONDAYS, at 8 p.m., HEALING and STUDY CLASSES.  
FREE. ALL ARE WELCOME.

## OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

14, HAND COURT (NEAR FIRST AVENUE HOTEL), HIGH HOLBORN, LONDON, W.C. Subs. 2/6 yearly. 2d. per week per volume.

MONDAY, AUGUST 19TH, at 3 and 7, Mrs. PIKE.  
TUESDAY, at 3, Mrs. GREGG. 6 to 8, Miss DAUNTON. At 7, Mr. STEPHEN FOSTER.  
WEDNESDAY, at 3-15, Mrs. BETTS. At 7, Mr. EDWARD KEITH.  
THURSDAY, at 3, Mrs. GABRIEL. At 6, Mrs. MIDDLETON.  
FRIDAYS, at 3, Mr. EDWARD KEITH. At 7, Study Group, Mr. ANTEN  
Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. ETHEL A. KNOTT.

## TEMPLES OF LIGHT.



SPIRIT PRESIDENT:  
JOHANNES.

LIFE PRESIDENT  
IN THE BODY:  
W. HAROLD SPEER.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, AUG. 18TH, at 7, Madame CLARE CLARE, B.A. MONDAY, at 3, Psychometry, Miss PROUD. THURSDAY, at 8, Rev. J. J. WELCH. SATURDAY, at 8, Miss HEARNS. DEVELOPING CIRCLES. SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6. SATURDAY, at 11. Mediums attend WEDNESDAY and THURSDAY from 11 till 1 and 2 to 6. "The Wonderful Story of the Temple of Light," 1/6.

For particulars of MIDDLESBROUGH TEMPLE, see "Temples of Light Gazette." 2d. monthly.

BRIGHTON TEMPLE, 1, Clarendon Ter., Kemp Town, SUNDAY, AUG. 11, at 7, Mrs. QUINEY.

SPIRITUALISTS' REST HOME, Nightingale House, 1, Clarendon Terrace, Marine Parade, Brighton (on Sea Front). Every comfort. Good Table. Late Dinner. Expert Chef. Central Heating. Inclusive terms, 2½ to 5 guineas weekly. Book now for September and onward (No. 7 bus from the Station to Chesham Place. Last house on left.)

### SOCIETY ADVERTISEMENTS.

#### West Ealing Spiritualist Church, HESSEL ROAD.

SUNDAY, AUG. 18TH, at 6-15,  
MR. WILKINSON,  
Address and Clairvoyance.  
WEDNESDAY, at 7-15, MR. SERJEANT,  
Flower Reading.

#### Wood Green Christian Spiritualist Church, BRADLEY HALL, BRADLEY ROAD, STATION ROAD.

SUNDAY, AUG. 18TH, at 11-15, SERVICE.  
AT 7, MISS LILIAN GEORGE.  
WEDNESDAY, at 8, MRS. V. CROSFORD.  
LYCEUM every SUNDAY at 3.

#### Miscellaneous Advertisements.

Prospective Announcements, Speakers' Open Dates,  
Wanted, For Sale, To Let:—20 Words, 2/- Every  
additional 5 Words, 4d.

A LIBRARY for Societies, Psychic and Spiritualist Books, as supplied to "The Temple of Light," Christian Spiritualist and Peckham Societies, etc. £5 to £20. Terms, £1 per month (minimum), guaranteed by your Committee. Particulars from T. S., 77, Oxley Street, London, S.E.1.

CHARLES A. SIMPSON, the Healer (control, "Dr. Lascelles"), receives Patients Daily by Appointment at 29, Queen's Gate, Kensington, S.W.7.

MISS DAUNTON attends "Open Door Library," 14, Hand Court, High Holborn (near First Avenue Hotel) every Tuesday, 6 to 8 p.m., for Clairvoyance. THE GUILD OF SPIRITUAL HEALING LTD. (Dr. Lascelles Healers). Open daily, 10 a.m. to 9 p.m., Saturdays and Sundays excepted.—"The Seekers," 29, Queen's Gate, South Kensington, London, S.W.7.

Mrs. HUGHES holds spiritual services on Sundays at 7, Tuesdays and Fridays at 8. Only sincere seekers desired.—311, King Street, Hammersmith, W.6. (side door).

MISS B. D. MANSFIELD holds an Open Circle every Wednesday and Friday at 8 p.m. Spirit messages and clairvoyance given.—4, Westmoreland Street, Ebury Bridge, Victoria S.W.1.

MRS. E. A. CANNOCK, 56, Barrowgate Road, Chiswick, holds an At Home every Thursday at 3. Mornings reserved for Diagnosis and Treatment. 'Phone: Chiswick 1184.

MRS. LILLY, East End Healer, has removed to 19, Stourcliffe Street, Edgware Road, W.2., near Marble Arch. Trance Diagnosis by spirit doctor. Miraculous cures effected. Fees very moderate. Many successful absent cases. Write for appointment.

MRS. MOSS. Developing Circle, Mondays at 8. Demonstrations, Thursdays at 7-30—38, Tytherton Road, Tufnell Park, N.19. 'Phone: Archway, 3394.

RONALD BRAILEY, Clairvoyant. Daily 11 to 6. Circles. Tuesdays and Fridays at 8. 90, Sunny Gardens. Bus 605 Golders Green. 'Phone: Hendon 1888.

PARTNER (young, active, good business capacity and interested in health matters and foods) wanted immediately to join advertiser (expert in producing and marketing) in establishing a high-class food products business, including health foods. Business most lucrative. Large clientele.—"G," Two WORLDS Office.

TO SPIRITUALISTS.—Wanted Lady and Two Gentlemen to complete private circle, starting August 27th; no fees or collections; correspondence invited from those with proved psychic gifts or really earnest seekers; these sittings are held to spread the truth free of charge.—Letters only to WILDING, 5, Norwich Road, Thornton Heath

WINDSOR AND ETON SOCIETY OF PSYCHIC SCIENTIFIC RESEARCH, 45, HIGH STREET, ETON.—MRS. GRADY SAUNDERS, Deep Trance Medium, at home daily. Phenomena services Sundays at 7, Thursdays at 8. Psychometry Circle, Tuesdays at 8.

GOOD COOK and Housemaid, waitress wanted for Spiritualists' Rest Home.—Nightingale House, 1, Clarendon Terrace, Marine Parade, Brighton.

#### SPEAKERS' OPEN DATES.

T. E. CORKILL (President, Lewisham Church), Speaker, Answers to Questions, has a few vacant dates for 1929, and is also booking for 1930. Expenses only.—35, Albyn Road, St. Johns, London, S.E.8.

MRS. BROWN, Speaker and Clairvoyant, is booking dates for 1930.—5, Ash Street, Harpurhey, Manchester.

NUNEATON CHRISTIAN SPIRITUALIST SOCIETY.—Will speakers from Birmingham, Leicester and Coventry willing to give services for travelling expenses only please send their names to J. ROBERTS, Sec., 191, Gadsby Street, Attleborough, Nuneaton.

MR. R. P. COOK, 139, Cunliffe Road, Blackpool, Inspirational Speaker and Clairvoyant, has open dates for 1929 and 1930. Distance no object.

MR. EDWARD KEITH. Clairvoyance daily, 12 to 6. Open Circles for Clairvoyance, etc. Wednesdays at 7, Fridays at 3. Sole address: The Open Door Library, 14, Hand Court, High Holborn, W.C.2.

MRS. MARSON, Inspirational Speaker and Exponent of the Philosophy of Spiritualism, has open dates for 1929 and 1930.—62, Milton Park, Highgate, N.6.

MRS. DONALDSON, 58, Lonsdale Road, Upper Tooting, has vacant dates for Clairvoyance or Psychometry. Enquiries solicited.